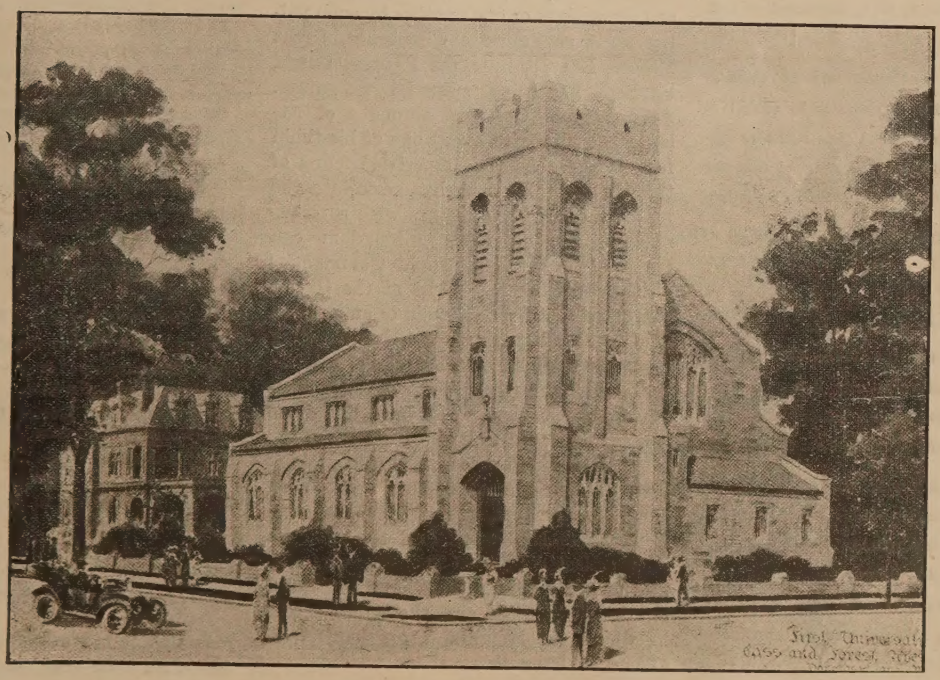
The Universalist Leader

A Journal of Tomorrow

Boston October 8, 1921 Chicago



The Convention Church, Detroit, Mich.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Μιγμα

If the British government wishes to promote the welfare of China and to diminish the probability of a future war in the Pacific, it should not adapt and extend the Anglo-Japanese alliance, but terminate it and supersede it by an entirely different political understanding of agreement among the Pacific powers. That alliance is a perfect example of the old kind of diplomatic bond between nations which pretends to be defensive and pacific in its object but which in its actual effect is capable of being exploited by the aggressive partner in the association as the cover for a policy of aggrandizement. It has made for peace in the Far East in much the same sense that before the war the Triple Alliance made for peace in Europe. (*The New Republic.*)

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For many years the fraternal societies of this country have been in the hands of men who thought they had imagination. The best they could do, however, was to call themselves or one another by such paltry titles as Supreme Chancellor, Great Record Keeper, Supreme Ranger, Grand Exalted Ruler or Imperial Potentate. At a bound "Colonel" Simmons of Atlanta has surpassed every one of his timid forerunners. As the Imperial Wizard of the Ku Klux Klan he has gone into the business of invisible empire with a terminology that no modern kingdom can emulate. What is a Knight Commander of the Bath or a Knight of the Garter compared to a Grand Goblin or an Exalted Cyclops? What is a Goldstick-in-Waiting alongside a Klaliff or a Klarogo or a Klexter? What are recruiting sergeants compared to Kleagles? This man Simmons has not hesitated to lavish honorific titles: he has laid them on thick and in a short period he has enrolled 650,000 native-born American citizens, Protestant Gentiles, from whom he himself and the Kleagles have collected $6,500,000 in dues, not to mention the profits on "literature" and on the fools' caps and the white sheets in which the Knights wrap themselves. (*The New Republic.*)

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I have come to feel a new confidence in myself, because of the capable men I find everywhere about me, who can take upon their shoulders a part of the great load that comes to any Executive. (*President Harding.*)

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Is it possible that after having won the war we of the allied nations, with everything in our hands, will allow Germany to win the peace through the efforts of her labor? (*Charles M. Schwab.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

To learn the lesson of defeat is victory.

* *

There is no beauty that can make falsehoods true.

* *

A genuine laugh is a better weapon than a club.

* *

No one really lives who has not known death.

* *

It is mighty easy for your tongue to run you into debt.

* *

Ideas in the abstract are about as useful as rain on the sea.

* *

To tell all you know is to show the bottom of your purse.

* *

He need not seek far for trouble who has an evil disposition.

* *

Impetuous youth has a long race before it overtakes the calm judgment of age.

* *

There is a gold-factory not far from the door of the youth with ambition and a will.

* *

It takes children to make a home; not less does it take children to make a church.

* *

Men break down under the great strain of trying to escape the great blessing of poverty.

* *

The most irritating thief is he who steals your time by not knowing when and how to go.

* *

It is easy to be patient with the imperfections of others when we honestly remember our own.

* *

When people feel it a burden to fill the pews there is something the matter with the pulpit.

* *

He most tries our patience who knows just how to avoid the catastrophe after it has catastrophied!

* *

Church consolidations usually mean that two go in at the big end of the horn, but only one comes out at the small end.

* *

Refusing to believe the truth because of what it involves is worse than believing error through ignorance.

* *

To the Many Who Go Not

Whether with reason adequate or without, there are many who will not be at Detroit, and they will need the spirit of the Convention more than those who go, and we propose to furnish them with such portion of that spirit as is good for them! This spirit will not be intoxicating, but will, we promise you, be a real tonic. Therefore every person interested in the Universalist Church should secure the Convention number of the *Leader* by subscribing now. We are going to have a story of Detroit, not simply a clerk's "report of the proceedings of the meeting," but there will be something of the human element. There may be some opinions with which you may or may not agree, there is sure to be more prophecy than history. For our delectation we have gloried recently in looking back over one hundred and fifty years of our fathers' achievements, and now it is time to provide for the delectation of our own children by doing something of which they can be proud. The torch of the past burned gloriously, and we are going to help pass it on to the future through a present flaming with enthusiasm. The *Leader* will bring the Convention to you if you can not go to the Convention.

Give Us a Cheering Squaed

Among all the suggestions, possible and impossible, wise and foolish, concerning the next General Convention, we fail to find the one especially needed, and that is for a cheering squad! That crowd on the bleachers whose exercise and effort is entirely vocal has a lot to do with the victory. Now we have given the critical squad a good hearing; those who want changes in method and objective and personnel have had their yell. Let the rest of the great company which is going to Detroit be organized as the Cheering Squad, to boom for a Forward Movement, to whoop her up for the big Crusade, and put a lot of pep in our leaders. We do not object to criticism of the severest kind if it be just, but we do object to kicking over the temple of one hundred and fifty years building to put in its place a galvanized iron garage which will not hold a flivver! Of course there have been mistakes made, thank heaven—only dead men make none—and we are going to make more mistakes in the future, thank heaven! For great things are going to be done, and

the thing for us all to do is to get into the Cheering Squad and help along. Do not block the game because one of the leaders has a hole in his sweater, or because some other man seems to have a better sweater. Is our man making distance? Is he carrying the ball toward the goal? All together we can put it over. Don't nag, but cheer.

What Is the Matter?

While we and the members of nearly all Churches are bemoaning, yea, even whining, over the lack of students in our divinity schools, President Murlin of Boston University announces that more than a thousand young people in that institution are definitely preparing for Christian service. He says the registration in some departments has been closed of necessity because they can not accommodate any more applicants. What is the matter with the rest of us? The Methodist Church is not making winning financial offers; it is not promising quick and easy jobs. It is raising the standards for graduation with persistent regularity, and is sending forth real leaders, whether in the country chapel or the city church. The schools of the other denominations are good, measured by the standard of literary excellence they have probably never been excelled; they are live, up-to-date institutions; they are in touch with the world's needs, and carry on their faculties experts in all lines of special studies—they appear to have everything to make a school except students! What is the matter? We do not know, but we are wondering if we are not missing the compelling motive which puts a thousand students in one school, while another school, technically just as good, has sixteen! Is it not about time for us to begin studying this question from the side of the student's heart and soul instead of his pocketbook?

Then I Am Through

In the communications about the coming Convention being published in the *Leader* and otherwise appears one from a man who poses as a radical democrat, and he states that if we have any more such sessions as in the past, then he is "through." This is tragic, for of course with his withdrawal the demise of the denomination is threatened, and even more, the spirit of democracy of which he is an enthusiastic disciple goes by the board. Unless we accept the autocracy of one in place of the rule of the majority he will leave us. We do not want him to go; he is a clever and useful minister, he knows a lot of true things, and some not quite so true! But he assumes that he knows it all, and the rest of us have stopped thinking and knowing, and he, forsooth, would hold a Convention in which he can flock all alone by himself. It looks as if he was a pretty poor Universalist and a very poor democrat. The Universalist Church is big enough to include every instrumentality for human betterment, but it is not big enough to hold one bit of intolerance. Every member of the Convention has the right to introduce his particular hobby and to secure its place in the program of activities if he can show the majority that it is good, but when he comes with the threat that if he can not have his way and substitute his hobby for the Universalist Church, he will leave and never, never come back, the Convention may be justified in saying: "Run along, little boy, we love you and you have our blessing, but we are busy just now with the work of the Master, who was not afflicted with a one-track mind!"

* *

HERE BEGINNETH THE BEGINNING

TO see if we could catch something of the spirit of the opening of our churches after the long vacation, we sent cards to nearly half a hundred of our pastors as widely scattered as possible. Many of the returned messages we have published, as having a news value, in our Church News department, but our object was bigger than that.

We have all noted how hard it is "to get a-going" in the fall after a couple of months of diversion. People are slow in returning from the habit of idleness, so our "Rally Day" is shoved over into October, which helps to encourage delay on the part of the congregation in returning, and to encourage delay on the part of the minister in putting on the whole armor of God.

Therefore these replies are significant; nearly all use the formula, "Our people are not yet back, but compared with last year we had a larger attendance at church and Sunday school." In one case it is reported that the attendance broke all records, and in another that not only was the attendance large, but a record plate collection of over one hundred and fifty dollars was taken. In only one instance was it reported that they "had the usual first Sunday congregation." Almost universally it is noted that "we are determined to make this coming year the most successful in our history."

It may be that here is not sufficient data on which to build large hopes for the future of our Church; it may be that the data is all-sufficient; it depends very largely upon the temperament of the builder. To the optimist, and none other should be in the ministry of the Universalist Church, the fact that there is even a slight gain over former years should give encouragement to the workers everywhere, which will be reinforced when we hear the reports of Rally Day, which we hope soon to tabulate, for Rally Day is but the next step towards the consummation, not of our achievement but of our preparation for the General Convention at Detroit. And Detroit is but a factor in the great beginning which will challenge every one of our people.

* *

UNITY AND SANITY

THAT the dismemberment of the Church, the "body of Christ," is a reproach to those who constitute it is an article of faith to which all thinking Christians of whatever name will subscribe. We are not of those who have any apologies to make for the various movements of dissent and separation of which the history of the Church is full; happy is the Church that can bear heretic children! For heresy is simply a manifestation of free and independent life; and every schism in Christian history has been born of the conviction that in the current synthesis of experience, worship, and thought, a necessary aspect of truth was ignored and had to be reaffirmed. But it would seem as though the call for separate emphasis on various aspects of the truth of the Gospel had come

full circle; and that the time has arrived for some effort to gather together the scattered fragments into a new and greater whole, in which shall be given to every special witness its own due weight.

So far as the end is concerned, argument is superfluous; but there is far greater need to canvass and discuss the question of means than is commonly recognized. For it seems to be tacitly assumed that the problem of Christian reunion is mainly one of machinery and formulae. The rabbis foregather and formulate bases of doctrinal agreement; the ecclesiastics assemble and try to arrive at a concordat on the question of orders; and the scribes meet to work out ingenious polities which will blend Episcopacy, Presbytery and Independency in one efficient order. All this is, of course, to the good, so far as it goes. It is well to discuss whether it is federalism or an organic union that best meets the case; and a hundred other things. But it is also well to remind ourselves that when we have evolved our united creed, our united doctrine of orders, our united polity, we have merely drawn out the plans and specifications of the shell; and that if we proceed to act upon this basis, what we shall have accomplished is the construction of one huge empty shell to take the place of a number of lesser ones.

What is forgotten in all these well-meaning *rapprochements* is the quite obvious fact that the Church is not an affair of creeds, of clerics and of polities, but of folk. A church is a society of men and women; and the prospects of union depend exactly upon the measure in which these men and women are eager for it. The tragedy of the Interchurch Movement should induce great searching of heart among those who suppose that any effectual action for union can be "promoted" from above; and those who are discussing plans for reunion seem entirely oblivious of the very great inertia that they encounter among the rank and file of Church folk. They will not find much active opposition; but they will meet what is much worse, namely, real apathy. If there is to be any real union, it must begin at the bottom, in districts and localities; and we have not observed any local churches falling over themselves in their hurry to unite. We know of groups of churches where every consideration of common-sense—empty pews, depressed finances, over-lapping and waste of energy—make union reasonable and should make it easy, but which nevertheless stubbornly resist any suggestion that they should unite. The problem of union, we repeat, is primarily a local problem; and until the spirit of union spreads into the local churches, the men at the top are wasting their time and their energy.

We do not believe that union will come through any kind of engineering, however subtle and capable. It can only come through a reawakening of spiritual life. Unity is not a program but a vision; it will be achieved as a passion, not as a paper-scheme. Christians will unite on the basis of a common experience leading to a common worship; and what the Church needs in all its parts to-day is a new quickening of the essential Christian experience. What the men at the top are proposing is a merger of ecclesiastical corporations; to suppose that to be Christian unity is mere illusion. And it is the idlest of fallacies to think that you will increase the vitality of the body of Christ by changing the cut of its clothes.

* *

CONCERNING UNEMPLOYMENT

IT is not for us to say that the present unemployment distress could have been avoided. There are too many complications involved to make any such sweeping statement. But the laborer who squandered his earning when wages were high and refused to lay up savings against a rainy day, is by no means wholly to blame for his present suffering and poverty. Part of the blame is surely due to the desire of employers to discipline those who during the recent shortage of labor loafed on the job, and we shall get no farther toward a really Christian attitude toward work by enforced idleness, even with its threat of starvation, than we did by the slave driver's whip.

The convening of the unemployment conference at Washington is a wise and expedient measure, but things came to a dangerous pass before such a conference was thought necessary. In the golden days of prosperity, the Government was no less short-sighted than the spendthrift laborer with his high wages. The Government should have foreseen the impending industrial slump and have been planning a program to avert it. Nearly all the progressive countries, save the United States, provide for unemployment insurance. If we had made some provision of this nature, much of the suffering which the coming winter is bound to bring might have been prevented.

It is not too late, however, for the unemployment conference to do something really permanent and constructive. With such men as Secretary Hoover, as chairman, Samuel Gompers, John L. Lewis and W. S. Carter, representing Labor, Charles M. Schwab and William M. Butler, representing Capital, and such spirited women as Ida M. Tarbell and Mary Van Kleek, among its members, it will certainly do something more than devise temporary relief for jobless men. In outlining the scope of the conference, Mr. Hoover stated that an effort would be made to readjust the supply of workers to the demand for labor, enlisting the co-operation of states and municipalities in a national campaign to place workers where workers were needed.

If the conference can work out a program along such lines, it will have accomplished much, but the work of any one conference, however efficient, can not solve the problem for all time. The task is not a job for a temporary committee; it is an undertaking which the Government should accept as a regular responsibility.

But even in the happy days when the Government has assumed its due responsibility in the solution of industrial problems, we shall be far from Utopia unless the gospel of work has been put into the hearts and souls of men. We have outgrown the moss-backed theology which pictures a heaven filled with eternal loafers, but we have not yet made men realize that work is the great business of life and that wages bear only an incidental relation to it. It is for the churches to preach as never before the gospel of work, while the stress of present conditions drives home the truth of its necessity.

What the Denomination Is Doing with That Portion of the Proceeds from the Million Dollar Drive Received by the Denominational Bodies

The Rev. John Smith Lowe, D. D., General Superintendent

THIS article is prepared in obedience to instructions from the Trustees of the General Convention. It is published for the purpose of giving to the friends who contributed the Drive money that is now being expended by the denomination the latest possible information as to what is being done with the fruits of their generosity.

Uppermost in our minds are the questions: Have we done anything? Have we been pouring water into a sieve? Do our accomplishments to date justify the investment made? The following story is the answer:

First of all it must be explained that this is not an account of what is being done with a million dollars. We raised in cash and subscriptions during the Drive something like twelve hundred thousand dollars in round figures. Of this sum, including the Jubilee Fund of the Women's National Missionary Association amounting to $100,000, the denomination it is estimated may ultimately collect and expend a total of $450,000, $350,000 of this sum only being accounted for by the Trustees of the General Convention. Appropriations to date have been made only on the basis of possible collections by the General Convention of $300,000.

Our narrative is the story of what is being accomplished and undertaken as the result of the total denominational gift estimated at $450,000. The items mentioned are either directly or indirectly the outcome of the Million Dollar Drive, although some of them are being paid for in part by current revenues derived from quotas and the income from funds. They are all listed together for the reason that the Drive fund released certain sums derived from regular sources of revenue so that they could be used for purposes other than the ones to which they were devoted previous to the Drive.

Administrative Equipment

First of all, we have greatly increased the amount and the efficiency of our denominational administrative equipment. We have established a central denominational headquarters office in Boston where all of the denominational officials are assembled together with the heads of all of the auxiliary departments of the denomination under one roof. We occupy space equal to one entire floor and a little more in the business block owned by the Universalist Publishing House. In other words, we are housed in seven rooms, including store rooms and offices. Our office equipment, including addressograph, multigraphing machine, fireproof safes and filing cabinets, is modern in every respect. These offices accommodate the Secretary of the General Convention, the General Superintendent, the General Sunday School Association, the Young People's Christian Union, the Women's National Missionary Association and the Commission on Public Welfare and all other allied interests. Aside from the denominational officials and heads of departments, all of the offices are in the hands of competent office assistants, of secretarial as well as stenographic training and experience, five in all. This means a degree of efficiency in denominational administration together with a quantity and quality of service to the churches heretofore impossible. Our present offices, to which our people are always welcome, are not adequate to our growing need and we shall be enormously better off in the new "Universalist Headquarters" on Newbury Street. We have every reason to feel proud of our achievement in this connection when we reflect that Mr. Skeels was heard to remark when he became Secretary at the time of the Springfield Convention in 1911 that he received the total effects of the Universalist denomination from his predecessor in office in three soap boxes.

Co-operating with the Universalist Publishing House and the various departments of the denomination, we have established for the first time in our history a denominational headquarters office in Chicago at the new St. Paul's on the Midway. Here we occupy two large well-furnished rooms, where Miss Louisa L. Magraw is in full charge and on duty six days in the week. The Western office is fitted out with modern office equipment and affords a gathering place for Western Universalists in particular and for Universalists generally as occasion may require when in Chicago. A quantity of books, literature and Sunday school supplies is kept on hand at the Chicago office.

It should be mentioned in passing that the housing of all of our denominational interests under one roof has made possible a degree of co-operation and coordination of our forces that is sure to augur well for the future. A Council of Executives, composed of the heads of the various departments together with various denominational officials, has been formed, for instance, which meets once a month, where we all come together for the purpose of comparing notes and formulating programs with a view to avoiding conflicts and overlapping as far as possible.

Superintendency

We have greatly expanded our accepted policy of Superintendency. First, by establishing the office of Southern Superintendent, to which we have called the Rev. F. B. Bishop, formerly the State Superintendent of Ohio. Under the direction of Mr. Bishop and as a result of his wise and devoted leadership, ably assisted by his wife, results have already been produced in the Southern field, although Mr. Bishop has been in his new field of labor less than a year, which more than justify the money expended in this new venture. The headquarters office of the Southern

Superintendency is at Montgomery, Alabama, where Mr. Bishop resides. Details as to achievements thus far registered as a result of the Southern Superintendency will be given later on in this article.

We have also established the Mid-Western Superintendency and installed in the office the Rev. Luther Riley Robinson, formerly the minister of our church in St. Paul, Minnesota. The field covered by Mr. Robinson is extensive and should be narrowed down at the earliest possible moment by the placing of another man in the Mid-Western field, but notwithstanding its greatness he has covered it admirably, and here again the things done already give us ample reason for rejoicing that we have been privileged to make the appropriation necessary for the creation of this new office.

A Commission on Universalist Literature has been created of which Dr. Hall is chairman. The Commission has undertaken the supervision of the literature published by our various auxiliary bodies and will aim to create such new literature as changing conditions may necessitate.

A little paper called "Teamwork," multigraphed in the office of the Secretary, and issued monthly to ministers only, has been put in circulation in response to a widespread demand on the part of our ministers for a medium of their own through which to give expression to the spirit as it moves within them.

The Japan Mission

I turn aside from the home field at this point to make mention of what is possibly the most outstanding achievement as a result of the Drive. I refer to the strengthening of our mission in Japan, which was the first interest attended to by the Trustees when they began making appropriations from the Drive proceeds. The long talked of and the much dreamed of new church school buildings in connection with our movement in Shizuoka for which Mr. and Mrs. Lobdell, our recently returned missionaries from Japan, waited so patiently during the long years of their service in this important Japanese point, were built. Pictures of these buildings have appeared in the *Leader*. They are a credit to our denomination and have attracted the attention of missionary workers in other denominations, who do not fail to comment favorably upon them when inspecting them. The attendance at the Sunday services of the church, Miss Kirk reports, is gaining, while the night school has reached an attendance of two hundred.

A lot has been purchased in Tokyo, Japan, on which a residence to be occupied by the head of the Tokyo Mission and his family is being erected. A recent letter from Dr. Ayres states that work on the house is being pushed with all possible vigor and that he hopes to be occupying it early this fall. Provision will be made in the building for some of the activities of the Mission. The Drive has also made possible a more adequate financing of the Mission, although I think it should be carefully explained that our added equipment, while it gives dignity and standing to our work in the Sunrise Kingdom, imposes upon us still greater obligations, both as to more generous contributions to the support of the work and as to workers to take charge of the affairs of the rapidly expanding mission. No single achievement that we have wrought with the Drive money can be pointed to with greater pride than the erection of these much needed buildings in connection with our Mission in Japan.

The Young People's Christian Union

Returning again to the home field, attention is next called to the very marked expansion of the work under the direction of our Young People's Christian Union. It is nothing short of a renaissance in the activities of the Union that has come about during the last two years, and largely, if not almost wholly, as a result of the Drive. First of all, the appropriation to the Union made possible the putting into the field of a trained worker known as the National Director of Young People's Work, to which position the Rev. Stanley Manning, formerly the minister of Tuttle Church in Minneapolis, Minnesota, was summoned. Through the efforts of the Director of Young People's Work, together with the sympathetic co-operation of his helpers, the Senior Union has made an increase in its membership of fifty per cent while the Junior Union has increased its membership by over one hundred per cent. Almost twice as many Unions as we had two years ago are in existence to-day.

The ultimate returns will be slow in coming in, but this re-creation of the Young People's Christian Union throughout the entire denomination places under our feet a solid foundation, because it means by and by—and the time is not far distant after all—a fresh army of consecrated well-trained young men and women entering our ministry and the various other branches of our church work, and, above all, we dare to hope and pray, our foreign mission field in the Sunrise Kingdom.

In this connection it should be mentioned that in addition to creating the office of Director of Young People's Work, the Union has taken over the responsibility for the entire missionary work of the state of Texas. The Rev. R. L. Brooks, the State Superintendent of Texas, is the missionary of the Young People's Christian Union, and his salary in addition to what he secures in the field is paid by the Union. Two other workers have been giving part time service in the Texas field under the direction of the Union, namely, the Rev. A. M. Shelton and Mr. Armon Cheek, a promising young man of the Southland who has been studying with George Gay in connection with his School of Evangelism in Chattanooga.

The General Sunday School Association

Next in order comes the General Sunday School Association, splendidly led by its author and creator, the Rev. George E. Huntley, D. D., and many others from all sections of the country who from the first have toiled with him. The appropriation to the Sunday School Association has made possible a continuation of all its various lines of endeavor on a larger scale and with greater efficiency, while several new lines of endeavor have been developed. First, the Association is fostering a series of Institutes each year at Ferry Beach, Murray Grove and Chicago. These institutes, constantly attended by an ever-increasing army of our church workers, are coming to fill a most important place in the life of our Church, and they are sure to be of far-reaching significance in the future. The Sunday School Association has uncovered a large number of

competent, skilled workers in the various departments of Sunday school endeavor, both men and women, who are serving as instructors at the Institutes and who are also helping wherever they can be of assistance to our schools throughout the country, traveling largely at the expense of the Sunday School Association for the purpose of paying personal visits to the schools when requested.

The latest and very likely the most important development in the Sunday School Association is the securing of the services of Miss Sarah Morgan of Nashua, New Hampshire, as a full time field worker. Miss Morgan is a young woman of fine personality, admirable equipment and marked natural ability, whose services will mean still further progress by the Association. The activities of the General Sunday School Association have saved our Sunday schools from a steady decline that meant their ultimate extinction. At times during the last year the Association has averaged a new school a week, while the schools as a whole have enjoyed a growth of over 5,000.

The Women's National Missionary Association

The Women's National Missionary Association, as already remarked, is charged with the responsibility for disposing of the income from the Jubilee Fund of $100,000, which is a part of the denominational fund.

Under the impetus of this additional income the women have greatly increased their work. The salaries of workers in North Carolina have been advanced of necessity. Four new workers, Mrs. Katherine B. Haskell, the Rev. D. A. Ball, the Rev. Alfred J. Cardall, and the Rev. Hannah J. Powell, have been sent into the state. Sunday schools and Mission Circles are being organized as rapidly as possible. The work in every part of the state is looking up and showing gratifying results.

In addition to all this the Association has taken over the responsibility for the state of Tennessee. Increased resources have been placed at the disposal of the Chattanooga Shinn Memorial Church, which is prospering steadily under the ministry of the Rev. George A. Gay. It is in connection with the Chattanooga Church, due to Mr. Gay's perseverance, that Institutes are being held each summer similar to those at Ferry Beach and Murray Grove, which are full of promise.

The Harriman church, so long inactive, has been revived and reports encouraging progress under the ministerial care of the Rev. W. E. Manning Todd, who recently came to us from another fellowship.

The latest, and in some respects the most notable, achievement of the Missionary Association is the purchase of the birthplace of Clara Barton near Worcester, which, fully restored to its original appearance, will be fittingly dedicated October 12. The plan is to make the place not only a denominational but a national shrine.

The Clara Barton Guild, one of the most promising movements we have ever started in our Church for the training of young women in missionary endeavor, is receiving a decided impetus. Miss Susan M. Andrews, so long the moving spirit of the Guild, who is to be Field Secretary of the Missionary Association, will devote much of her time to the task of advancing its interests. Miss Andrews comes to her position with everything desirable by way of personal charm and natural fitness plus a spirit of devotion second to none. It is probable that the Guild ultimately will become responsible for the maintenance of the shrine at Clara Barton's birthplace.

The Universalist Comrades

Another movement of great promise that has been financed to some extent out of the Drive is the new Order of Universalist Comrades. Three hundred men were associated with Mr. Hunt and his National Committee of Fifty during the Drive. These men were the nucleus around which an organization has been built that now numbers a real membership of 2,000 men.

This new men's society is still in the formative stage. It is an army we are recruiting, but it has done some notable things. The Comrades are awakening the men of the Church to a new sense of duty. They already have instituted a National Laymen's Sunday. They have started a movement in the interest of lay preaching. Already prominent laymen are applying for licenses as lay preachers. In one state the Comrades have adopted the slogan of opening every dormant church in the state during the coming year. Two states have made a beginning on the fund for the Boys' Home in Japan.

The Publishing House and Other Interests

The interests of the Universalist Publishing House are identical with those of the denomination. The substantial appropriation to the Publishing House has made it possible for the management to put forth unprecedented efforts to improve the *Leader* and make of it the creditable religious journal that we must have as a Church that seeks to secure and hold a place of leadership in its appointed sphere.

The Anniversary Celebrations of one year ago at Murray Grove and Gloucester, also the Anniversary Volume, were generously helped out of the Drive money.

The Drive proceeds have made possible the creation of the John Murray Lectureship, whose speakers have traveled from coast to coast and from Canada to Florida in an effort to serve the Church. Another new auxiliary, very recent in fact, is the establishment of a Commission on Public Welfare with sixteen distinct departments covering the whole field of social service endeavor, each having an expert at its head. The heads of these departments will be sent to any of our churches with expenses paid in full or in part on request. Dr. Frank O. Hall is serving as Chairman of the Murray Lectureship and also as the head of the Commission on Public Welfare. He brings to both positions a peculiar fitness, and this is especially true of the social service branch of our work, for which he has a natural liking and to which he has long been devoted.

In addition to all this, we have given substantial financial aid to our educational institutions and to our historical interests, such as Gloucester and Murray Grove. While not historical in any such sense as the two above mentioned places, Ferry Beach is of such importance because of its rapidly developing

institute work that it was granted an appropriation which every one wishes might have been larger.

In behalf of ministerial relief, the Gunn Fund has been allotted a sum that has raised it to a total of $50,000.

We have financed a membership and constituency campaign known as the Murray Anniversary Crusade that has resulted in unprecedented numerical gains, and in what is more important, a new conception of what it means to be a Church, to say nothing of our new born faith in the possibilities of our Church.

The Churches

I have purposely reserved for the last the items in which perhaps interest is likely to center most, for the reason that they deal with our base of supply. My reference is to our churches which make up the denomination. Are we closing church after church as we were a few years ago? Are we putting up the sign "dormant" in town after town, city after city? After all here is the acid test. The story of what we have spent our money for means nothing unless we can show something. Have we anything to show where the need of making a showing is vital and urgent? Can we report some worth while dormant churches opened up? Can we tell the story of any new churches established which have something more than a mere excuse for existing?

Here is the story: Six churches which were on the dormant list, some of them it was thought hopelessly gone, are now on the active list. They are Pensacola, Florida, Harriman, Tennessee, Waterloo, Iowa, La Crosse, Wisconsin, All Souls, Woodfords, Maine, and Friendship, Missouri. At Pensacola a change of ministers has to be made, but with this single exception all of these churches are making satisfactory progress.

It is only natural, of course, that interest should center in new fields which have been occupied. The planting of movements where before we had nothing means that we have extended our lines, widened our circle. The adding of healthy promising new churches to our list is like the welcoming of new families into an old church, it spells growth. It puts heart into the rest of us.

We have a new church society with a membership of thirty and a congregation of about seventy-five in Miami, Florida, where Dr. Bisbee has been serving as our missionary for the past two years. Miami as a city is growing by leaps and bounds, both in its permanent residents and in its winter tourist population. This new society already has a nest egg of $500 and more is in sight with which to purchase a lot on which to erect a church edifice.

We have a movement in St. Petersburg, Florida, which is essentially new in spite of the fact that the minister of the Tarpon Springs parish, forty miles distant, has journeyed to St. Petersburg for an afternoon service for several years. It has now reached the point of definite organization and has assumed such importance that an effort is being made to employ a full time minister and occupy quarters of our own. The congregations last year when the Rev. Stanard Dow Butler was the minister of both Tarpon Springs and St. Petersburg were as high as two hundred, and seldom less than one hundred.

In Birmingham, Alabama, one of the most promising industrial cities of the lower South and in the United States at the present time, under the leadership of the Rev. F. B. Bishop, the Southern Superintendent, we have a newly organized church with a charter membership of over thirty members, with Mr. Prescott V. Kelley, formerly connected with our church in Haverhill, Massachusetts, now a prominent business man in Birmingham, as president, and a growing congregation. Services are held every other Sunday with the Rev. C. E. Clarke of Camp Hill supplying the pulpit and devoting part of his time to pastoral work. The financial budget for the first year is about $1500, all of which is raised by the church itself aside from what help is given by a few ardent friends of the cause elsewhere in the state. The Birmingham church is a most hopeful sign of the times. Mrs. Bishop has already organized a Mission Circle in Montgomery, Alabama, which is the prophecy of another new church society that will undoubtedly come into existence this next year.

The fourth new church is reported by the Women's Missionary Association at Greensboro, North Carolina. In response to a call from Mr. John E. Williams, a courageous layman who was a moving spirit in the Kinston church, the Rev. R. S. Kellerman of Durham went over to Greensboro and preached in a theater. From the first the response was enthusiastic. Mr. Kellerman continued his visits and speedily a church society with thirty charter members was formed. Progress has been rapid and already a lot has been selected which will be purchased shortly, it is hoped, on which to build a house of worship.

The Rev. A. G. Strain, Superintendent of Georgia, also reports new church societies in Columbus and Athens, Georgia, with a goodly charter membership in each case. Columbus and Athens are both thriving centers giving promise of growth.

It should be mentioned in passing that we have given assistance to several of our established churches where the nature of the movement is such that they are still on the mission calendar, because their need was urgent and the opportunity excellent, notably Washington Heights, New York City, where a new lot has been purchased and on which a church will be erected, St. Paul, Minnesota, Hutchinson, Kansas, Denver, Col.

Certainly here is a report of progress. There is not a single department of our church life that is not forging ahead. It sounds very much like a million dollars worth of good news that has been purchased with quite a little less than half a million. However, practise no deception. The end is not yet. There must be no end. We have made a beginning, but we have only made a beginning. What we have started we must sustain. We have started just enough to convince us that we still have a place to fill, a work to do, a service to render, a mission to perform. Having thus put our hands to the plow we dare not turn back.

Our column is advancing. We are being met with open arms. We are getting a new grip on our message. We have done just enough to know that we are worse than deserters if we do not go on and do more.

The Papers of John Pererin

II The Springs of Life

John Pererin is a Welshman. He is a scholar of unusual attainments. He has been active in political life, a public speaker who commands great audiences, a writer of diverse accomplishment ranging from essays to editorials. But deepest of all, John Pererin is a mystic. He abides in the inner life. Therefore he knows the difference between mysticism and mush. After much persuading in the name of an insistent human need, and with modest realization of the difficulty of the task, he has undertaken to prepare for *The Leader* a weekly meditation about life. The purpose is to help free the soul from the bondage of things, and to lead toward that which the world can neither give nor take away.

THE springs of the inner life are two—the life of our fellows round about us, and the primal infinite spring of life in God. The organ by which it absorbs nourishment from the life round about it is *love;* that by which it replenishes itself from the life that is hidden in God is *faith.* Each of these has its own characteristic expression and exercise. Faith expresses and exercises itself in prayer; Love expresses itself in fellowship. So that the strength of our life depends upon the practise of prayer and fellowship.

First, then, about this matter of prayer. I have called it an exercise of faith. It is not the only way in which faith expresses itself. Faith is primarily the will to face life on the assumption that God is love; and faith may express itself in word and deed toward our fellow men no less than toward God. But there is an inward exercise of pure faith which is an endeavor to make connection with the ultimate basis of life, which tries to go right back through the complex of outward derivative things to their original source—to that something which some men call the Absolute, to that somebody whom others call God. And this exercise whatever be its form is prayer.

Prayer is a lost art; even worse, it is a lost taste. Not only do we not know how to pray, we do not even want to pray. I am not now going to ask how this has come to pass—doubtless it can be explained; but what appears to be perfectly plain is that if we want to recover the art of prayer and the inclination to pray we shall have to go to school and begin at the beginning again. I do not propose to argue the question whether we should pray, whether it is any use praying; I shall not discuss the scientific or rationalist objections to prayer. For me, it is enough to remember this, that the One Soul that ever walked this earth whose touch infallibly quickened life in every man who did not refuse to receive it was a man of prayer; and prayer occupied a larger place in his life than it did in his teaching. Again and again we read how he went alone to a desert place to pray; once we are told he spent the whole night in prayer. He does not say a great deal about it; he never argues about it, save only to show by an analogy how inevitable it is that God should attend to His children's prayers. He just takes it for granted, as he takes breathing and eating and the day's work—something that a healthy man would naturally do. If I am asked whether I believe in prayer, I reply, Jesus prayed. And if it be answered that the scientific objections are insuperable, I can only say, so much the worse for science. But nowadays we know that science is not omniscience—the writ of science runs only just so far as the eye can see.

Anyway, you don't need a philosophy before you begin to pray. I heard a friend—speaking of these things—say not long ago that a man lost in a wood does not wait to be sure that there is some one there to hear before he cries out. *He cries out in order to find if there be some one there.* Prayer is indeed born of need, not of knowledge. And it's no very difficult matter, either, to set about it. You need neither word nor gesture, only a mind turned God-ward, a mind sending out some hailing thought into the infinite; nay, not even a thought, just an unshaped longing, an unformed desire, as of

> An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry!

We are so made that some of us need the word to help us through, a symbol on which to lean the mind. Have your word, then, my friend, so it be a little simple uneloquent word. For you need not elaborate your case before God; the eloquent prayer is wasted breath. Por God it is enough that you pray; hold out an expectant hand, show Him an empty heart—that is enough. He knows your need better than you can tell Him; and for answer, He gives you what your speech could not compass. For He gives you Himself, replenishes you with His own hidden boundless life.

That is the one root; what of the other? It is a commonplace how much we need each other, how much we owe to each other, how little we can do without one another. We are—whether the thought be pleasing to us or not—integers in a vast fellowship, as wide as the world and as enduring as time. And so closely, so finely, so organically is this living mesh woven that you can not break a thread in it without hurting the whole fabric; and he who contributes nothing to this fellowship is a "dead end," a withered limb. Yet I am not so much concerned with what we shall contribute to the fellowship as with what the fellowship has to bring to us. It brings us sanity, wholesomeness and balance of mind; it brings us knowledge and experience; it brings us reinforcement and inspiration; it brings us—well, all things that men need to live by. It brings us even our food and clothing, our light and heat. Despite all the schisms and conflicts, the animosities and hatreds, that rend it, at the very worst, life is a great and splendid partnership.

But this partnership has more to bring us than we have yet dreamed, if only we would cultivate it more. "Sight, riches, healing of the mind," says the hymn,—yes, all of this, and still more. For the most part our fellowships in life are things of chance, good enough for what they are. Who indeed would forego

the fun and good fellowship of the easy *cameraderie* of an idle hour? It does us good; it warms our hearts; it oils the heavy-going axle-wheels of life. Yet here we but wade in the shallows; for there are depths unplumbed of health and grace in our human comradeships, but they are not for the casual mind, or the idle hour. They are only for the explorer, the digger. If we want a fellowship that quickens, recreates, redeems, we must make a business of it, giving to it our best, and expecting of it, nay, exacting from it, good measure, pressed down and running over. We must make a business of it, tightening old rivets, driving in new rivets, binding new bonds and bands, extending, deepening the ground of fellowship; and every new contact of friendship brings you a full cargo of the rare wine of life. Fellowship, friendship—what is it but a hidden commerce, a mystic marketplace where we barter life for life in a communion of love, a transfusion of spirit by which life is fertilized and multiplied? The roots of your life are in your friends; God gives us more roots, more friends! Prayer and Fellowship—then. But best of all, both together—prayer in fellowship, fellowship in prayer.

Father, we thank Thee that Thou dost not hide Thyself from us; we do not need to seek Thee; for Thou art near to them who are of a lowly and contrite heart. Yet we forget Thee and live as though Thou wert not; and the spirit of life within us in enfeebled and exhausted. Forgive us also the pride and self-esteem by which we are separated from and lose our brethren, so that our lives are impoverished and made fruitless. Help us to confirm the bonds by which we are united to Thee and to our fellows, that life may be rich and full in us evermore. Amen.

My Trip West

The Rev. L. O. Williams

UNATTENDED and without commission, without credentials or passport beyond what I might pick up along the way, with no axe to grind and little propaganda to dispense, with no wish beyond a desire to see and know at first hand how the Pacific Coast feels about New Thought both inside the Church and out—such were the conditions under which the journey was made. In short I went as my own man and the conclusions are my own.

The equipment for such a quest may be as briefly stated. I am not without training in the fundamentals of idealistic thought and theology. The movement in that direction I have studied for thirty years. As critic and interpreter I have watched the different phases of the struggle for a Christianity that is more than convenience, for a Church that embodies the Christian outlook and motive. With all my interest in social Christianity and activity in practical religion, I have not forgotten Dr. Leonard's parting injunction, "Read the Mystics."

In addition I have been in more or less direct contact with the leaders of the New Thought movement. Edgerton, Dresser, Murray, Boyd, Morgan, are among my friends though I am not a member of the International Alliance. In some measure I know the purposes and outlook of the movement as it appears not only in the different Protestant communions but also as it is profoundly affecting the Catholic Church. Before going to the Pacific Coast I had a conference with the rector of a San Francisco church who with the support of his bishop is the center of the idealistic movement in his communion in that part of the world, and frequently I found Episcopalian rectors in the audiences I addressed.

I preached sixty-six times, beginning with Vancouver, B. C., and ending with Riverside, Cal. I preached in New Thought centers, in Metaphysical centers, in Divine Science churches, in independent churches, in Universalist, Unitarian, and but for vacation hindrances should have preached in Episcopal and Congregational churches. I discussed the pros and cons of the movement with friend and foe alike. I saw the practical limitations of the idealistic trend as well as the promise. I know something of the pitfalls and dangers, of the impossible hopes and wild enthusiasms of the mystic temperament. But at the same time, in spite of an opposition which is often justified, in spite of a misunderstanding which is congenital in certain types of mind and traditional in others, in spite of the misuse and frequent abuse of idealistic principles, not hastily but slowly and cumulatively I have reached certain conclusions which some of the readers of the *Leader* may be glad to share.

For one thing I am convinced that the movement is here to stay. If it is a fad, as some of us think, it is a fad that few of us will outlive. It is rather the inevitable reaction from materialistic evolution and positivistic philosophies, from an overemphasized utilitarianism and self-sufficient rationalism, from social interpretations of Christianity that leave God out. The heart is hungry for reality. Even at its worst, it may be said, the twaddle of the weakest cult is quite as grateful to the religious instinct as the hard and heartless practicalities of many a modern pulpit.

For another things we are confident that the movement is here to grow. With every year the rising tide of its influence wins new victories. Few are the Churches which are not beginning to yield to the impulse. If it be asked where are the men who respond, my reply is that I find them in every communion.

Indeed the failure of organized Christianity to meet the religious need and aspirations of average humanity, the sense of futility in the message and endeavors of the average Church, is driving Christianity to a revaluation of its fundamentals in the direction of a more spiritual philosophy. It is not alone Christian Science that grows. The New Thought, with its historic postulates, with its tested affirmations, with its saner methods, grows equally fast. Indeed there are not wanting signs that Christian Science itself is yielding to New Thought influences.

Again I find that the essential unity of the move-

ment is greater than its enemies realize or are willing to admit. It is true that some of us are offended by crude and contradictory statements. The ethics of New Thought methods are sometimes as questionable as anything the Church can afford. To small minds even the soundest principles become trivial and irrelevant.

Yet I am sure that no type of theology is capable of clearer, of more consistent, or of more convincing statement to an open mind than the theology which underlies the idealistic movement. During the last six months I have had the privilege of presenting the essentials of the movement to the widest variety of New Thought workers and cults, to an equally wide range of church members and pastors of churches, without a shadow of disagreement.

This light may be darkness, as many of us undoubtedly still think, but there is little ground for thinking that the children of this light are not essentially one.

Furthermore, I am sure that this interest moves churchward. Primarily it is too much of an atmosphere and too little of a concrete service to gain permanence without becoming institutionalized. The International Alliance, which includes most of the cults interested and not a few of the individual churches, is in the hands of men more or less loyal to the Church and with church training. In spite of the sometimes partisan efforts of local centers, the Alliance as a whole has always discouraged the idea of a new sect, and during the last year, through a committee selected from the ministers of different denominations, has sought closer relations with the Church.

Many New Thought workers would be glad of Church fellowship and service if they could feel assured of a real sympathy and a real place and welcome in the Churches which now are.

Finally I know of no communion in which this movement is less out of place than in the Universalist Church. We have a broad charter. No emphasis of idealism, no aspiration of the human spirit soaring Godward is precluded by the genius of our history or the articles of our faith. John Murray was a mystic of the mystics and in these years of the celebration of his landing in America it will do us no harm to have a return of his spirit. In 1803 our Fathers wrote those immortal words, "We believe that holiness and true happiness are inseparably connected." If from that time on we had had the vision and the singleness of purpose to unfold their meaning some of the triumphs of Christian idealism the last forty years might have been ours. At the Washington Convention some years ago Dr. Nash, now of Los Angeles, preached his great sermon from the text "Shew us the Father and it sufficeth us." Less than six months ago under the title of "The New Thought Emphasis" I preached essentially the same sermon before a great New Thought Convention, and it was hailed as the event of the session. In fact, unless we make a place for it and that speedily, we shall find that an opportunity naturally ours has been accepted by other denominations.

I believe the Detroit Convention should state clearly and positively its attitude toward the idealistic movement. To ignore, to tolerate in silence, is not enough. Are men who lean in this direction discriminated against, can the men who feel that this is the way of light and leading be sure of the support and sympathy of their Church? Can a group of men and women which to all intents and purposes has become a church of the New Thought type be welcomed into the Universalist communion without a renunciation of the faith which has held them together? These are questions which should be placed beyond the possibility of doubt, not only on the part of Universalists but also on the part of those who may look in our direction for sympathy and fellowship.

I believe that the Detroit Convention should make some definite provision for the training of ministers for this peculiar ministry. It is useless to encourage churches of this type unless we are ready to provide ministers for their service. Provision should be made for this training in our Divinity Schools. Institutes should be held for the instruction of such of our ministers as may wish to avail themselves of the opportunity. We have not been slow in emphasizing Social Christianity. Why should we hesitate to give an accent to a movement which in the minds of some of us at least means the recovery of lost values and the kindling of new fires behind all our Christian activities?

I believe that our Convention should take measures to give our people as a whole some idea of what this movement is and means. Between Christian Science on the one hand and the deluge of New Thought literature on the other the Universalist public is all at sea. Yet, rightly presented, there is no form of thought more acceptable to our average congregation.

Why should not the *Leader* open its columns to this interest as well as to the Social Message? Why should not some of our John Murray Lectureships be given to men trained in the idealistic emphasis and mentally and spiritually alive to its interests? Why should we not have a handbook covering the ground of the movement and available for any of our people who might be curious enough to inquire? Why should not our programs for Conventions and other gatherings of our people welcome New Light men as well as the bearers of the old?

Especially do I believe that the Detroit Convention should look well and hard at the Pacific Coast as a field for Universalism. It is not only our field, but it is our most hopeful one if we will heed some of the suggestions I am making. To send men there, to take Conventions out there, to spend our money out there, is but waste and despair unless we are willing to recognize the temper of the West. As one of our tried and most conservative pastors said to me, it is vain to expect to advance the interests of our Church here by other than idealistic means. I will also add that in my judgment this is progressively true of the whole country the farther we get from the Atlantic seaboard. Men trained in the New Thought emphasis can build a Universalist church in every city west of the Mississippi River and in most of the cities to the east of that great central stream. Why not let them do it?

What We Should Think About and Act Upon at Detroit

A Symposium

LOOKING TO THE COMRADES FOR RESULTS

WE have been on the defensive through nearly all our existence. I would like to see our organization assume the offensive, in as strong a manner as possible, and some of our people ought to be smart enough to think out a way of doing this.

It seems to me that we must get big results from the new organization, the Comrades, and I trust the Convention, as a whole, will be ready to take an interest in them and support them.

W. O. Jameson.

Columbus, Ohio.

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THREE IMPORTANT POINTS

HERE are some of my hopes for the Detroit Convention:

1. I hope that its public utterances, its ministerial and other auxiliary conclaves, and its legislative acts will reveal a clear perception of the fundamental situation to which the Universalist Church must relate itself. It is, in a sentence, that we live in a world in which the only spiritual power that will permanently work is the essential genius of the faith we call, whatever others may call it, Universalism. If we are going to have international concord we must have nations whose citizens are internationally minded—and that is Universalism. If we are to substitute industrial co-operation for capitalistic or unionistic autocracy, we must have co-operatively-minded managers and workers—and that is Universalism. If we are to sustain a constructive spirit and a militant courage in a world that so easily incites to querulous reviling and despair, we must believe that creative good-will is the will of the good God, as in the welter of primeval chaos, and has omnipotence behind it—and that is Universalism. So what? Does it mean that we roll that truth as a sweet morsel under self-gratulatory tongues, or that we be roused to a passion of sectarian zeal, or that we provincially hold aloof until our claims rather than our deeds win recognition? God forbid! It means that our churches are challenged to be demonstration centers of the dynamics of the Universalist faith to a world waiting to be shown. I hope the Detroit Convention will reflect that conviction and send it back renewed and restressed to the churches. Without it no success awaits.

2. I hope that the Convention will arrange to put forth a fresh statement, in the terms of present-day interests and needs, of the vital principles of the Universalist faith. Let the creedal declaration alone. It serves its purpose as a uniting symbol. Why bother to amend a creed whose use is optional? We are a Church of the Living Voice, not of the stereoptyed letter, as our liberty-clause implies, and the living faith whose servants we are has an ever fresh message to human needs. What is our word for those who seek energizing of personal life, Christianizing of human relations, assurance that loyalty to the kingdom of God is not in vain? If we have a message, let us give it, not only individually but collectively.

3. I hope the Convention will not only ratify the amendments passed at Baltimore, making the General Superintendent a constitutional officer and the President a member *ex officio* of the Board of Trustees, but will also adopt the report to be made by the special committee appointed by the Board to recommend a revised constitution and by-laws, and especially to do away with the present archaic and exasperating method of organizing the convention sessions. If the ecclesiastical machinery does not work, no high spiritual purpose is served by refusing to mend it, when an hour's thoughtful attention will do the mending.

Frederic W. Perkins.

Lynn, Mass.

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FEARS AND HOPES

AS I psycho-analyze my pre-convention complex, I am bound to say that a gentleman in a long frock coat waving a copy of Cushing's Manual and Robert's Rules of Order, is in the foreground of my fears for Detroit.

Also a few who want the Convention to turn itself into a Committee on the Universe, hover in the background of my nightmare.

These and others suchlike crowded programs of business, for instance, create in me a suppressed desire to take in all the good shows that Detroit affords, and see its civic marvels.

However, I go to conventions chiefly for inspiration, fellowship and personal help in preaching and ministering to my people. Therefore, like the fellow at the church concert with all home talent, I'll probably stick it out hoping that the "next number" will give me what I came for.

William Wallace Rose.

Rochester, N. Y.

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A REAL MISSION SPIRIT

THE Convention at Detroit should reveal the greatest advance yet made by our denomination both in material power and spiritual forces. As evidence of this at least one representative from every parish of our denomination should be present. It is only thus that a Convention can express the heart-beat of our people, and be able to carry back to every least parish as well as greatest the spirit of the Convention.

We have now made a great effort along the line of financial equipment and the personnel of our movement. We trust that our several parishes have gathered into organized form the interested following which has been attracted by our preaching and activities. The next effort we would like to see put forth is to create a real mission spirit.

The strong churches in several denominations

endeavor to raise for Christian interests outside the parish as much as they spend upon their local interests. While this may be a rather Utopian ideal for us, may we not start toward this, so that our people may become imbued with this spirit of ministry and service, which undoubtedly results in the steady growth of local churches and the rapid extension of the denomination.

In Illinois we now give two per cent to our general denomination, and two and one-half per cent to our state work, perhaps as much as three per cent to missions. May we not double this? For the next two years, let ten per cent for extension be our slogan. "The field is white unto the harvest;" why should we not feel a call to send forth reapers in larger numbers into the Master's vineyard?

L. Ward Brigham.

Chicago, Ill.

* *

APPLIED UNIVERSALISM

EARNEST consideration should be given to the matter of making a more direct application of our faith to our daily lives. In addition to the actual working out of the Gospel teachings in the social order (as very well illustrated in the A. Nash Clothing Company of Cincinnati) the Church must come into closer touch with its individual members and friends.

We teach a beautiful faith but that is not enough. We must also provide the means by which the dynamic force is developed for the translation of those ideals into character. We are justified in the use of every advance made by science in this connection. Our people must give more earnest thought to the matter. The Universal Fatherhood of God must be to us something more than "a piece of mental furniture."

We might do well to set apart definite time on the Convention program for the deepening of the consciousness of the Universal Fatherhood of God, as this is to be the motive power in the new religious impulse.

B. G. Carpenter.

Peoria, Ill.

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MORE POWER AND DEEPER CONSECRATION

TRAINED in the school of controversy, I can not shake off the conviction that a great want is ministers thoroughly trained in Biblical proofs of our faith. The pews want men grounded in the fundamentals of Universalism. A strong compelling motive is demanded to hold the attention of thinking men, and we have that in the fundamentals clearly presented backed by "Thus saith the Lord." More authority for our General Superintendent over churches and ministry is necessary if we are to have a strong cohesive body built on established foundations. Give more power and then demand that it be judiciously applied. Over and above all else there is demanded a deeper spirit of consecration, a firmer grip on eternal verities, stronger reliance on God as the ever present Father, Christ as the Saviour, and certainly on prayer as the medium for uplift of thought and aspiration. If we touch depths of belief founded on Bible texts, and heights of aspiration led by the spirit of faith, we can make Universalism the impelling faith of days to come. The message must be clear, strong, emphatic, positive, born of the spirit and backed by logic, voiced also by men with a clear vision of fundamentals. Here is where we must plant our beloved Church that it may win souls.

G. M. Twitchell.

Monmouth, Me.

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VISION AND PROGRESS

MAY it be an occasion of great vision and progress without too much blatant "new day" talk and "the best ever" afterclap. May there be plans made to make a real presentation of the faith to the world in not homeopathic doses too far apart. May the faith with the foundation for the great social gospel get free of the deadening influence of those who seem determined to prevent a social program. May we at least line up as courageously behind the social reform movements as the Interchurch and the Y. W. C. A. of Pittsburg.

The Detroit Convention will be inspiring in numbers and thought expressed. May it not be as disappointing in future works as the preceding one has been. May we launch some great, positive, aggressive campaign for church extension, and hold the people who want to advance as well as attract the ones who look for not only a liberal theology but an applied gospel.

May the Convention recognize the fact that the Church in many parts of the world will not accept the music and responsive services and ways in general that seem satisfactory to the "East." We must give these churches expression. In other words, if we are a liberal progressive Church, let's be one; and nowhere should the indication that we are such a body be more emphasized than in the great gathering at Detroit.

W. R. Rowland.

Blanchester, Ohio.

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A RENEWAL OF HOPE, COURAGE AND FAITH

WHAT kind of Convention are we to have at Detroit? What are we going to do there? Is it the expectation that there should be something unusual and different? It would be possible to take action on things that could be brought before our delegates that would startle those outside as well as those inside our Church. A certain temper looks for just such action. It has no patience with the slow, but safe, processes of orderly and constructive procedure.

But in such volcanic eruptive action the best and most needed service to humanity is not by any means most often found. We are to come together not to solve off hand and dramatically all the multiform problems of a harassed age, but to strengthen and hearten that spirit of Christian service in our people which will make them do the great work of building up the Kingdom of our Master here and now.

We are going to Detroit, then, to do what we can to arouse in our people a renewal of hope, of courage, of faith; to quicken in them a spirit of noble adventure; to inspire them with a zeal that difficulty can not kill.

Our business is to get all of our forces to carry on in this time when the world needs as never before the devotion and service of those who recognize and avow the principles of love and of good will.

One splendid way to obtain the results we desire is to hear the spoken words of those consecrated men and women who in Japan, or Texas, or North Carolina, or elsewhere, are doing the pioneer work of our Church. To see them and to hear them will inspire us to go back into our several parishes to work as we never have worked before.

Theodore A. Fischer.

New Haven, Conn.

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A CONVENTION OF VISION

WHAT do I want it to be and do? I want it to be a Convention of vision, united in earnest endeavor and with definite plans for the growth of our Church; the increase in number of churches and members in the Church and its auxiliaries; increase in the ministry; and helps given which will enable each local church to be more efficient in its service. Especial attention should be given to the pastorless churches and the weaker ones, that they be not lost to our cause. Let us also seek a closer union and larger co-operation with other liberal Christian churches.

O. G. Colegrove.

Mitchellville, Iowa.

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MAGNIFYING THE UNIVERSAL IN RELIGION

I HOPE the Detroit Convention will sound strongly and sincerely the missionary note of the universal in Christianity. This should materialize in gifts to missions of which we may be rationally proud. I hope that the Convention will prove that liberalism in religion is not essentially in a creedal statement, but in the spirit of vision and service. I hope the Convention will rightly emphasize the mighty fact of human brotherhood and put itself on record as favoring every thought and enterprise laboring to realize the Golden Rule among men—in America and everywhere. I hope the Convention may honestly and with enthusiasm express its belief in a working union of Churches of the Congregational form of government. I hope the Convention, as a part of the practical in its program, will realize the value of rotation in office, such action not to be considered a reflection on—but a commendation of—those who have rendered faithful service. I hope the Convention, if possible, will take generous action in causing a literature worthy our thought and the new day to be more largely in evidence. I hope the Convention will magnify the universal in religion and spell Church with a capital C.

Thomas Edward Potterton.

Brooklyn, N. Y.

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HOW TO MAKE THE CONVENTION A SUCCESS

I HOPE the Convention will declare for the freedom of the pulpit and press of the Church, and of the students and professors in all colleges where it has any influence, to study and proclaim the social and political conditions of the world without dictation or repression. I hope the way will be made for a closer understanding with the Unitarian body, perhaps by means of a column each week in our papers, the *Register* and the *Leader*, each describing what the other denomination is doing. I hope John Lowe will be cheered and sustained, that the *Leader* will be commended, that the old men will be for progress and the young ones for sanity and loyalty. I hope all those who want to be heard will get their hearing and those who want to hear will have a chance to listen to their favorite speaker. If these things be done everybody will think the Convention is a success. God save the Universalist Church!

John Coleman Adams.

Hartford, Conn.

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MORE MINISTERS

I WOULD like to see the minitsers in a solemn, prayerful moment of consecration, when each would pledge himself to the task of securing one young man for the ministry. Ministers are the logical recruiting officers. It may be rightly said that no minister has discharged his full duty until he has sent at least one young man to one of our theological schools. There is a far greater demand for ministers to-day than for men in the other professions. The Christian Church needs ministers. This is the Macedonian cry. Let the Universalist Church be the first to deal adequately with the problem of "supply." It can be done.

Harry Westbrook Reed.

Watertown, N. Y.

English Letter

Our Special Correspondent

HAVING just returned from a month's holiday-making on the continent, I think that my *Leader* readers may be interested in what for lack of a better name I may term some vacation notes.

This year I went back to what was once upon a time Tyrol, but which my Italian friends are now making strenuous attempts to have renamed Alto Adige, but I venture to prophesy that it will be Tyrol to the end of the chapter, and in part fulfilment of my own prediction I will see that the old name is employed throughout this article.

Those who in pre-war days had come to regard the Austrians as the last word in courtesy are likely to experience a bit of a shock when they encounter their present frontier methods. The war has left "a lot of little" objectionable things behind it. For instance, when entering the country travelers are roped off outside the custom house doors and enter one at a time at the call of their names, which are

ascertained from the passports which have been previously collected on the train. One may be excused if at first he does not recognize his name when pronounced by an Austrian soldier. As an illustration of that pronunciation I may say that I heard an English woman bearing the blameless name of Kate Bale hailed as "Cattie Bally." Inside the douane it is very difficult to know what is subject to taxation and what is not, photo films on the top of one bag being left severely alone while in another close by these are seized upon and taxed. If you have sworn off photography and are therefore minus films, you may be unfortunate enough to have shaving soap which will fall a prey to the lynx-eyed official. Perhaps the worst feature of the whole business is to be found in the fact that foreigners, probably because their names are difficult to pronounce (?), are left to the last, with the result that the seats in the train are all appropriated and Americans and Britons have to be content with standing room in the corridors of the coaches.

When leaving the country the search is even more thorough. For instance, in the case of two friends one had his boots examined lest they should contain more than his feet, and the other had her hair and garments searched in a vain quest for gold. How gold is to be found in Austria baffles my comprehension. The kronen used, in pre-war days, to be worth tenpence; now you can have two hundred of them (in paper) for one shilling. The worthlessness of the Austrian money seems to have made people almost reckless in its spending, and one wonders how things will ultimately end. It is quite obvious that something must be done for Austria, that is, if it is to be saved from complete and absolute ruin. At the moment it is largely a German holiday ground, as the German mark on account of its exchange value is able to purchase so much more than at home. It would not be true to say that the Austrians look starved, and the opposite would be true of the German tourist, who still, as Mr. Ambassador Gerard phrased it, is never happy if "long separated from food." One is rather surprised at the number of Dutch people traveling, but having made money as neutrals they are no longer "stay-at-homes." Tyrol, no longer Austrian, was full of Italians, at any rate for the first twenty days in August, the high season. Italians, speaking broadly, are not mountaineers, and the high heels worn by the women folk bear eloquent evidence of this fact. There are perhaps three explanations of the crowded state of the Alpine hotels: A number of hotels near the old Austrian-Italian frontier were destroyed during the war and have not been rebuilt, the Italian profiteer does not yet seem to have reached the end of his gains, and large numbers are desirous of seeing the newly acquired territory. Tyrol was gaining in popularity as a travel resort before the war, and the Alpine hotel-keepers will in another year or so be glad to see their American and English clientele back again. Like other Italian hotels, they have now adopted in Tyrol the "no tipping" system, which means the addition of 10 per cent to your bill. This would be all right if it *was* all right, but the servants—who by the way were the means of getting this method introduced—are now agitating for 20 per cent and in some cases a compromise of 12 per cent has been effected. On the whole I think it will work satisfactorily for a year or so, and then it will become an addition to the bill with tipping as before. There is also a luxury tax of 10 per cent payable on all hotel bills, which is imposing a heavy handicap in the way of competition with Switzerland. In Austria a 30 per cent luxury tax is imposed upon foreigners only, but in Italy it is administered with an impartial hand and affects all alike.

With the exception of about three days, I had a month of perfect weather, and the Dolomite rock pinnacles were to be seen in all their loveliness. The Dolomites always strike me as being more rugged and savage, and on the whole grander, than the snow mountains of the Alps. In the last week I had four hundred miles or so of motoring over Alpine passes, crossing six in all, and I have come to the conclusion that since the war chauffeurs can take a motorcar anywhere—at any rate if the road is broad enough for the vehicle.

As is well known, some of these roads are exceedingly well made, almost in fact miracles of engineering. The Stelvio is the highest driving road in Europe, and is superb from every point of view. Mr. C. L. Freestone, the eminent motorist, describes it as "the unquestioned king among mountain carriage roads," and adds that it "has no rival even in the Himalayas." It reaches a hieght of 9,500 feet, and in fifteen miles the car swings round forty-six "hairpin" corners. At the top of the Stelvio three countries used to meet, the empire of Austria, the kingdom of Italy, and the republic of Switzerland, and if the enterprising tourist cared to arrange himself properly he could afterwards boast that he had been seated in all three simultaneously. Austria has now disappeared from the scene. During the war the top of the Stelvio was regarded—despite its Alpine rigors—as the Austrian "cosy corner." A tongue of Swiss land projected between the two other countries, and the Austrians were able to find shelter behind, as it was impossible for the Italians to fire upon them without violating Swiss neutrality.

I am certain there is no other holiday to equal that spent in the mountains. I have the greatest possible respect for those who spend their holiday by the sea, although I do not share their enthusiasm for it. Personally, I understand and appreciate the feelings of Sir Martin Conway, who in his new book on "Mountain Memories" tells how as a youngster he scrambled up the Worcester Beacon, and adds, "and I had no further use for the sea."

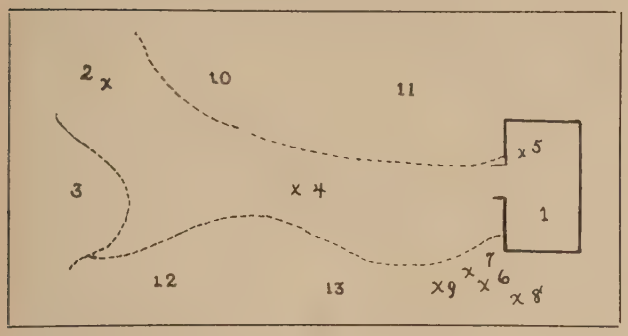
On my return I find English theologians mildly agitated on account of some heretical sayings of Dean Rashdall, who appears to be able to accept and not accept at the same time the creeds of his Church, and who, after promising to "banish and drive away all erroneous and strange doctrines," seems to have no twinges of conscience at propagating the same; and that politicians, and in fact all interested in national and social well-being, are standing on the tip-toe of expectation in prospect of a settlement of our Irish trouble. But all this will keep for another letter, especially as I am concerned with, and feel rather more certain about, the things that have happened than about those that are going to happen.

The Sand Table

Miss Frank Austin

THE BEAUTIFUL GARDEN

Or Keeping Your Promise



1. King's house.
2. Tent made of boughs.
3. River.
4. Tree.
5. King.
6, 7. Children.
8, 9. Dogs.
10, 11, 12, 13. Grass.

Make lower part of table into a pretty garden with flowers and trees, and place animals near the river.

OUR lesson, to-day, is about a beautiful garden which had many pretty flowers and trees and grass, and many tame animals. And there is a river. (Point out these things on table as you talk.) The river was a fine place for the animals, for they always had plenty of water to drink. It was also fine for the folks, as they could use it for bathing.

Of course the table is only a small picture of the real garden. The real one would be too big to get in this room. It would be more like one of our city parks, bigger than many houses all put together. Wouldn't you like to have such a garden, such a pretty garden, and so big, to play in? I am sure every one of you would.

Well, this is the story of some children that did have such a garden. For there was, once on a time, a king who owned just such a pretty garden. See. This is where he lived. (Point to king's house.) And he had two children, a little boy and a little girl. He loved them very dearly and they loved their father, too.

Now, because their father loved them he wanted them to have everything they could to make them happy, just as your father and mother want you to have everything they can get for you to make you happy because they love you. But there was one thing he wanted to know about his children. He wanted to know whether he could trust them or not, that is whether they would keep their word, or whether when they had made a promise they would do exactly as they had promised they would do.

And he thought of a way that would show the children how they could be very happy if they kept their promises.

So he calls the children. (Move king doll to door, then move the dolls representing the children up to him.) Then he takes them to the garden. (Move the three dolls, that is have your children do it, into the edge of the garden.) And what do you think he said to them? Why, he said he was going to give them this great, beautiful garden. Don't you think they were happy, just as you are happy when papa or mamma gives you some beautiful present? Of course they were.

Now the children and their father are walking in the garden. (Have your children move dolls to center of garden.) And they think everything is so pretty, just as we think when we can walk in beautiful parks and gardens. And they think they are going to have such a glorious time playing in this garden. But here the king stops and the children stand by him. (Stop dolls at tree, No. 4.)

And now the king, their father, says to the children: "Now, children, I want to tell you about this garden. You can have all this garden to play in. You can pick the flowers. You can eat the fruit. But here is one tree right here in the center of the garden that I don't want you to touch or eat the fruit of. I want you to promise me that you will leave this tree alone. You know I love you both very much and it is because I love you that I want you to make this promise not to touch this tree. Will you give me your promise?" And they both nod their heads and say: "We promise."

Now that is just what you do when papa or mamma asks you not to do a certain thing, isn't it? Don't you say right away: "We promise?" Well, that is what these children did. And so the king, their father, went back into the house and left them to play in the garden. (Move king doll into house.)

The children were very happy playing in the garden. They picked the flowers and ate the fruit and waded in the water and had just the best time. (Have children move dolls about the garden in play as time may permit.) And then it came night. And the night was warm. And their father had told them they could stay in the garden. And where do you suppose they slept? Why, over here they made a kind of tent out of boughs from the trees. (Point to boughs used for tent.) Yes. That is where they slept. Now it is dark and they are going to sleep. (Have children put dolls inside the tent.) Now they are fast asleep and the bright stars are peeping at them from the sky. All through the night they sleep and then the sun comes up and it is morning. I guess we'll have to call these children. They sleep so soundly. (Have two children wake the dolls and bring them outside the tent.) Now they are up for the day.

Well, that is the way they live for day after day. And one day they are playing about the garden and they come near this tree that their father had told them not to touch. And what do you suppose happened? Why, one of them said to the other: "Wouldn't you like to touch this tree?" And the other said: "Why, our father said we mustn't. And we told him we wouldn't."

Well, they knew what they ought to do and what

they had promised, but they just hung around that tree and it seemed as if they couldn't think of anything else. They forgot all about the many flowers and trees they had to do with as they liked. They forgot what fun they had had every day so far. They just wanted this one. And so instead of running away and playing as before, they just stayed there. And pretty soon they reached out toward the tree. And then they took some of the fruit. ((Move dolls close to tree.) And then they ate it. It didn't taste very different from what they had had before. And then what do you suppose happened?

They had done the one thing that they had promised their father they wouldn't do. And they look at each other. And they are both ashamed. They had not gained anything by it. They had become ashamed of themselves because they had not kept the promise they made. They knew this was not right. And do you know what they did? Why, they ran and hid. (Have children move dolls in hurry behind the tent as if hiding.) Well, that is just the way we all feel when we break a promise. We always want to hide. We don't want to look anybody in the face. You see there is never anything that is worth breaking a promise for.

Then see. The king is walking in the garden. (Move doll yourself representing king into the garden.) He came along toward this tree. And the first thing he noticed was that somebody had been eating the fruit. Then he knew that his children had not kept their promise. And he was very sad. Because he loved his boy and girl very much. And he thought what he could do. It doesn't make any difference with his love for them that they have done this, but he knows that something must be done to make them understand that when they make a promise they must keep it.

So after a while he moves on toward the tent. (Move king doll near the tent.) And he calls the children after he has looked all around and, not seeing them, knows that they are hiding. Then he calls again. And one of them answers very softly and says: "Here we are." (Move king doll to near where the children are.) Now he has found them. And he calls them to come out. (Have your children move dolls out from hiding, very slowly.) Then very sadly he tells them that they have been very, very naughty, and how bad a thing it is break a promise, because if you break your word when it has once been given then nobody will ever know whether they can trust you or not. And he tells them that he is very sorry, but he will have to punish them for breaking their word.

And what do you suppose he made them do? He made them give up the whole garden. They couldn't have it any more. You see all they had that was worth anything, except their father's love, was tied up with that promise they had given and hadn't kept.

You see they didn't realize that the promise was so important. They thought it was just a promise, and maybe they might have to say they were sorry and all that, but that would make it all right again. But now they know that the whole garden that they had enjoyed so much rested on the keeping of the promise they had made. (Have children move dolls slowly out of garden. And then move king doll, yourself, to edge, at inside of garden.)

Now you see they are outside the garden. And listen, for the king, their father, is speaking again, and he says: "I love you just the same, my children, and I will be with you even outside the garden, but you can't have the beautiful garden until you prove that I can trust you and that whenever you make a promise you will keep it."

You see the worst thing the children did was not the eating of the fruit but the breaking of their word.

Our word is the most precious thing we have. If we don't keep our word nobody can ever know whether to trust us or not.

You don't want papa and mamma to break their word, or their promises. When they promise you anything you feel sure you are going to get it, don't you? Well, they want to be just as sure about you, that you will keep any promise you make. So does every one else want to feel the same way about you.

It is important for children to learn to mind what their parents tell them and above everything else to keep their own promises.

Then you will have lots of friends, because as you grow up folks will know that they can trust you and depend on your word.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Bad Temper

THERE came unto me one who said, I have a Very Bad Temper.

And he said it with what he thought was Humility, but it was as it had been a certain sort of Pride.

And I said, Thou art a Narrow-Minded Man.

Then was he angry, and I knew that he was no Liar when he said that he had a Bad Temper.

And when he had said More or Less, I silenced him, and said, I believe thee when thou saidest that thou hadst a Bad Temper; I did not ask thee to make such a Display of it.

And he said, Thou hast Insulted me; for a Quick Temper is not the sign of a Narrow Mind, but of a Warm and Generous Nature: for if I am quick to be angry I am quick also to get over it, and very ready to Make Amends.

Now we spake in the Garden, and I left him for a moment, and when I returned I had been in the Kitchen, and I brought back an Egg.

And I threw the Egg at the Back Fence, and it Brake and spattered the Fence.

And I said, Thou speakest of Making Amends. Gather up that Egg again, and clean off the Fence, and put the Egg back into the Shell, and set an Hen upon it, and make of it a Plymouth Rock Rooster. Then talk to me of Making Amends for thine outbursts of Temper. For thou spatterest over all thy friends, and splashest them with thy fury, and then dost leave them to clean off thy rage and try to forget thine unreasonable words, and thou thinkest thou hast Made Amends.

And I said, The best way to Make Amends for a Bad Temper is to keep thy temper to thyself.

And he said, Verily thou didst say of me that I

had a Narrow Mind, and I will take that from no man.

And I said, Thou wilt take it once again from me. Thou hast a Narrow Mind. He who hath a Bad Temper is a man who is capable of seeing but one aspect of a thing at a time, and incapable of withholding his snap judgment until he may learn the whole truth. And because he is both narrow-minded and childish, therefore doth he fly into a rage, as thou hast done and habitually dost do. Flatter not thyself that this is the sign of a generous nature, for I have told thee already of what it is a sign.

And he was silent.

And I went and got out the Hose, and started to wash off the Egg from the Fence.

And he would not have it so, but caught the Nozzle from my hand and himself washed off the Egg from the Fence.

And he said—

Though I be not able to produce a Plymouth Rock Rooster from that Egg, yet hath it not been wholly wasted.

And I am inclined to think that he had Learned Something that was worth the price of an Egg.

And Eggs just then were Eggs.

And I should like to buy some more of them and teach to other men, and some women, the same lesson.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

These studies are not intended to parallel or even to directly supplement the splendid treatment of the International Lessons in the Sunday School Helper. One after another some of our most thoughtful ministers will be asked to make them a current vehicle for their best thought about life. They should also serve as a constant reminder that every reader ought to find and fill a regular place in the Sunday school.

OCTOBER 16—THE GREATEST THING IN THE WORLD

Words

Words and people are exceedingly interesting. Both have been so changed in form and purpose by influences that have bent them and colored them that it is difficult to know all the reasons for their present peculiarities and inconsistencies. Of course these mysteries add zest to our interest.

Words have very different meanings on different occasions. So have people. Only those who are very keen get the truth of sentences and actions quickly.

Some words are very promiscuous in their habits. Love is such a word. It associates with the highest and purest and with the lowest and least attractive. We use it to express life's deepest surging currents and again in passing comment to express admiration of the calf in the pasture.

Charity is both very rich and very poor. It is both very lovely and very undesirable. Henry Drummond labeled it the greatest thing in the world, and people dread it more than they dread death. Of course this is because the word has different meanings and also because charity going means one thing and charity coming means another.

The necessity of thinking beyond words and of always keeping facts and realities clearly defined and properly related is therefore very evident.

Ideas are not wholly dependent upon speech. They have ways of reaching the vortex of life that challenge obstructions and confusions. Truth may be slowed up in its march to conquest, but it has ways of reaching harbor in defiance of ignorance, blunders and opposition.

Charity is a good word. We must get acquainted with it. We must keep it in our working list. No other word takes its place to my satisfaction. Love is a good word too and may help us with charity, but love has kept company with more strangers than charity has.

Let Peter help us understand what Paul means. He says: "Charity shall cover the multitude of sins." That is charity's real job. It is the grace that helps the world forget the unlovely. It is charity's task to wash off the mud of yesterday's journey before the world meets us to-day. Charity is the laundress of reputations.

It is charity's work to cut the cord that drags the old scar into the new life. It is the work of charity to make the lives of others free from handicap as far as that is possible. Of course this reaches into the physical also.

Jesus told us how to handle these physical handicaps. "When thou doest alms let not thy left hand know what thy right hand doeth, that thine alms may be in secret." Of course any publicity about that kind of work would take all the love and loveliness out of it. Two values are to be conserved, the physical and spiritual well-being. To support the physical and at the same time injure or break the sensibilities would be to crush the more valuable with the less.

Locating the Values

The values of life are not in great speech, in wonderful penetration into events and conditions and sequences, in faith even to doing the unbelievable, in great contributions of money, nor in the heroism and sacrifices of the martyr. These are idle unless the spirit that prompts them gives them worth. The speaking is "sounding brass," the unusual power "nothing," and the martyrdom "will profit me nothing."

Value is located in the spirit. One's attitudes toward himself, his fellows and the Life Supreme are the door that makes easy or difficult the expansion and improvement of the spirit. If one's sympathies are large and his attitudes solicitous, life will expand and improve his soul.

If his desire is to promote the triumph of the good, attract men to it, increase their confidence in it and to cheer them to practise it; if his desire is to help his fellows to make the grade, to keep them believing in themselves and in each other, then this man is finding life's value, he is connecting up his soul with the dynamo that provides the light.

Locating values is the greatest secret of success. It is not the only secret but it is the greatest. The man who knows how to locate values can usually succeed in getting possession. This chapter locates a rich mine for us.

The Greatest Grace

There are many graces and they are all lovely. A grace can not be unlovely. Anything unlovely is not a grace.

Every one is fond of graces. We prize some more than others. Paul names three and places one above the others. He doubtless meant to name the three most outstanding in his estimation. Faith, the general attribute of confidence in the good; hope, the assurance and desire that right and loveliness will triumph; charity, the grace that wants the world to forget our failures—these three, and the greatest of these is charity.

The Luxury of Charity

Sometimes we are afraid of being lenient with the other fellow. We feel that he *might* take advantage of us. May be our goodness would not be respected and our charity might even be exploited.

This must indeed be guarded against. Such a result ought not to be permitted. The worst way in the world to prevent such a result is to withhold the outgo of one's love and charity. This will do vastly more damage than an occasional exploitation of one's virtue.

There are two good reasons for the generous use of charity. First, the individual to whom it may be given is in nearly every case entirely worthy and will make the grade if we help him. He is just as worthy as you or I and may be no more weak than we if all the facts were known. Second, the exercise of charity

is a real luxury. There is no luxury that equals it. Charity is not only the greatest thing in the world but it is the greatest fun in the world.

The Church of Charity

I want to suggest a new church. No, we haven't enough yet. We need one more. Yes, it can be a Universalist church. In fact it must be. It can not be anything else.

I want to see a church with one big one-piece foundation. Like the city of the book of Revelation it must have doors on every side.

I want to see a church give the gospel of Jesus one good, intelligent and consistent try-out. If it will not work it is time we knew that it will not work. We can turn our time and our money to some other ideal that will work.

Jesus said: As ye would that men should do to you do ye just so to them, because this is the law and the prophets too. Jesus said: A new commandment I give unto you, that ye love one another. He said: By this shall all men know that ye are my disciples, because ye love one another. He said: Forgive. He said: Give.

We have been afraid. We have not been much different from the fellow who said: I was afraid so I hid thy talent in the earth. We have been afraid of the doctrines of Jesus. We have been afraid we would lose. We would not mind losing nearly so much as we would be humiliated by the taunt of the world that we had tried anything so tender and personal as love.

Will It Work?

The world is more interested in, Will it work? than it is in, Is it right? Who is going to prove to us that these questions cover the same ground? The thing that works is right. If it does not work it is not right. If it is right it will work.

I am deeply convinced that this is the supreme task of the Church now. The world of boys and girls, of business men and of folks everywhere, *must* know that being right and working right are one and the same thing.

Here is a call for the Church's best heroism and the world's best intelligence. Let them join hands and go forth to prove whether religion is a philosophy of life or whether it is a sentiment of softness.

Let me give my testimony that the religion of intelligent charity and lovely intelligence is the greatest thing in the world, the greatest fun in the world and the greatest success in the world.

* * *

CAMP CROSLEY

The Rev. Harry Adams Hersey

No more fitting memorial could be raised to the memory of a little son than the establishment of Camp Crosley, at North Webster, Ind., the gift of Mr. and Mrs. Edmund B. Ball of Muncie, Ind., to the Muncie Y. M. C. A. in memory of their son, Crosley Ball. Dedication services of this splendid camp for boys took place Saturday and Sunday, Aug. 27-28. Mr. Ball has long been a devoted Universalist and a trustee of the Muncie church, while Mrs. Ball is the daughter of the late Rev. Marion Crosley, D. D., a former pastor of the Muncie church and a well-known figure in Mid-West Universalism.

A camp for the boys of Muncie has been a long-felt need, and it was through Mr. Ball's membership on the Boys' Work Committee, and through conference with such men as Herbert A. Pettijohn, Boys' Work Secretary, and the Rev. Edward P. Mason, who was formerly pastor of the Muncie church, that he conceived the idea of presenting a camp to the Y. M. C. A. in memory of his son. The dedication of Camp Crosley meant the realization of his dream.

The camp is finely situated on the shore of Lake Tippecanoe, in a grove of oak trees. About twenty canvas tents, lighted with electricity, and made as nearly weather-proof as possible, provide sleeping quarters for the boys. Each tent contains from four to six comfortable army cots. In addition to the tents are several buildings, chief of which is Mess Hall, the main building, containing the dining hall, the camp store, a library, and an apartment for Mr. Pettijohn and his family. In bad weather the dining hall serves as a recreation room. A flight of concrete steps lead from Mess Hall down to the pier and diving wharf. A dozen row boats and a motor boat supply ample opportunity for boating and fishing, and an athletic field provides for land sports.

More than three hundred boys are entertained each season

at a nominal cost. Some of the boys stay for several weeks, but the personnel is practically changed each week by the departure of one group of boys and the arrival of another.

Clean athletics, clean habits, clean speech, are the ideals of the camp, and the daily routine provides a thorough but not irksome discipline, with ample provision for land and water athletics and various kinds of recreation.

The preliminary exercises of dedication were held on Saturday, Aug. 27. Owing to heavy rains which preceded the day, the athletic events were necessarily confined to aquatic sports. In the evening, however, a substitute program for the land athletics was given with great success. Mr. Ball later gave an informal talk, in which he emphasized the fact that the hope of society in the future lies in the proper training of the boys of to-day, saying that he was already more than repaid for what he had done in making the camp possible.

On Sunday morning, a chapel service was held, the Rev. Harry Adams Hersey reading the Scriptures, and the Rev. Asa McDaniels preaching a forceful sermon. In the afternoon, Mr. C. S. Davis, chairman of the Boys' Work Committee, presided at the dedication proper. Music was furnished by Garrett's Boys' Band.

Mr. Herbert A. Pettijohn, Boys' Work Secretary, told briefly the story of Camp Crosley, and Mr. Fred McClellan made the dedicatory address. Mr. Edmund B. Ball formally presented the deed of the property to the Y. M. C. A. of Muncie, and Mr. Frank C. Ball, as president of the Y. M. C. A., accepted the gift in behalf of the organization. Representatives from the Exchange, Kiwanis, Rotary, Advertising and Dynamo Clubs of Muncie reaffirmed their interest in and support of the great work of the Y. M. C. A. Mr. Pettijohn then presented to Mr. and Mrs. Ball, in behalf of the boys, a gold replica of the medal awarded the boys who achieve the highest rank in endeavor to realize Camp Crosley ideals.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

MORNING ALL THE WAY

I sit beneath the westering sun,
  While lengthening shadows eastward fall;
I trace the path my life has run,
  And clear-eyed memory scans it all.

The star that led from primal night
  That far-off day when I was born,
Has moved perennial, calm and bright,
  To herald a continuous morn.

Fresh-breathing dews and perfumes rise,
  Dawn peeps o'er dawn, still coming on,
Stars fade out from the warming skies,
  Before an ever-coming sun.

The Plans Divine new scope unfold;
  Man, waking, new achievements dares;
Light, backward beaming, gilds the Old.
  Unwithering, Nature's beauty fares.

Westward I turn and gaze. No Night!
  Dawn far and faint, with rosy ray
Betokens still the growing light
  That leads the wide, Eternal Day!

Annie Bradford Hyde.

WHAT DID YOU SEE IN TOWN?

"WHAT did you see in town to-day, mother?" asked Peter, racing up from the garden at the sound of voices on the cool veranda overlooking the garden.

"Oh, so many things!" laughed mother, as Peter drew his own little rocking-chair close to hers.

"Begin at the beginning!" commanded Peter.

"Well," began mother, one hand straying down to Peter's knee, "we got off at Arlington Street to do an errand, and then we walked across the Garden,—and such a lovely garden as it is this summer, and the benches in it full of people who perhaps haven't any gardens of their own."

Peter peeped under the green bamboo porch-screen at the rows of gay phlox and larkspur. "Um," he said approvingly, "I know the Garden. Go on."

"The pools in the Garden are full of water-lilies," mother went on, "and just as we passed, one very old man with white hair knelt on the edge and wet a little piece of cotton."

"What for?" demanded Peter, before mother could possibly tell him.

"He wrapped the wet cotton around the stem of a red rosebud to keep it fresh all day. You see, the old man leaves a lovely garden at home each morning while he goes to town to work, and he likes to keep one posy with him all day to make the time shorter till he can get back to his garden at night."

"Mother! You didn't ask him?"

"I just 'guessed'!" laughed mother. "Wouldn't you have told me to 'guess' if I didn't tell you a reason?"

"And then what'd you see?"

"Then we came to a florist shop, and in the window were yellow, fluffy, waddly baby ducks. I'll show them to you the very next time we go to town together."

"How many were there?" demanded Peter.

"Sixty-seven," said mother, soberly, and went on hastily. "Nine were waddling up and down a little runway that led into a baby pond, and seventeen were standing on their heads in the pond, and four were swimming right side up, and twenty-one were tucked away under some little baby bushes, napping with their heads under their wings, and—and—how many does that leave, Peterkins?"

Peter laughed in spite of himself.

"Maybe the numbers aren't quite right," admitted mother.

"Oh, I do want to see them," breathed Peter. "Then what'd you see?"

"Next thing I knew we were crossing a street—and bang! clang!—everybody scuttling to sidewalks, and the fire-engine clanged past."

"And the hook and ladder?"

"To be sure. And the hook and ladder. No, I didn't race after them. Yes, I did look up and down the street as far as I could see, but not even a wisp of smoke did I see."

"I wish I could be the driver of a fire-engine some day!" sighed Peter. "Then what'd you see?"

"Let me think a minute," begged mother. "Oh, yes, I saw the cunningest little boy, not nearly as big as you, standing at the door of a big shop. His little fist held about twenty-five tiny American flags, and he said over and over, 'Five cents apiece, five cents apiece.' He was in every one's way, and the shop's uniformed man, the one who stands at the curb and helps ladies in and out of their automobiles, went up to him and told him to move on. Maybe the little chap didn't understand. Anyway, he just held up his flags and smiled and said softly, 'Five cents apiece, five cents apiece.' "

"Did the man make him go?" asked Peter.

"No," said mother, "he didn't. Maybe he has a little boy at home. He smiled back, and just then a tall man laughed and stooped down to the little boy and said: 'Held your ground, didn't you, son? Here, I'll buy all the flags you have,' and he put some money in the little boy's hand and the little boy ran off as fast as he could run."

"Where was I?" asked Aunt Helen. It was the first word she had spoken.

"It was the shop where you were looking at waists in the window," explained mother.

"Why didn't you tell me?"

"I don't know, I'm sure," said mother, surprised. "Maybe because I was thinking about Peter."

"Then what'd you see?" demanded Peter, relentlessly.

"Then we walked down to the corner of Washing-

Bemis Point S. S.	5.00	
Binghamton S. S.	8.00	
Brooklyn, All Souls	159.55	
Brooklyn, Good Tidings	10.00	
Brooklyn, Our Father	250.00	
Buffalo, Grace	30.00	
Buffalo, Messiah	75.00	
Canandaigua	13.00	
Canandaigua S. S.	2.55	
Canton	7.00	
Cooperstown	5.00	
Dexter S. S.	2.87	
Dolgeville	17.90	
Friendship	15.00	
Hamlin	4.00	
Hnderson	5.50	
Lockport	12.78	
Lockport S. S.	2.00	
Madison	5.00	
Morris	5.00	
Newport	4.00	
Olcott	5.79	
Oneonta S. S.	6.00	
Perry	36.00	
Salisbury Center	7.00	
Southold S. S.	5.00	
Schuyler Lake S. S.	1.75	
Scipio S. S.	2.00	
Syracuse	50.00	
Utica	20.00	
Victor	8.00	
		805.69
North Carolina (quota $100):		
State Convention	83.20	
Durham	3.00	
Kinston S. S.	10.80	
Woodington S. S.	3.00	
		100.00
Ohio (quota $1,000):		
Bryan	5.00	
Belpre	23.30	
Cincinnati	10.00	
Cleveland	75.00	
Columbus	13.00	
Kent	5.65	
New Madison S. S.	2.00	
North Olmstead	13.50	
Plain City	9.18	
Springfield	2.00	
Toledo	5.00	
		164.63
Pennsylvania (quota $800):		
Athena	18.22	
Girard	35.00	
Kingsley	10.00	
Kingsley S. S.	1.00	
Linesville	21.00	
Linesville S. S.	9.00	
Philadelphia, Messiah	179.28	
Sharpsville	15.00	
Sheshequin	10.00	
Smithton	11.00	
Scranton	100.00	
Standing Stone	30.00	
Towanda	24.00	
Tidionto	5.40	
		468.90
Rhode Island (quota $1,000):		
Cumberland Four Corners	45.00	
Pawtucket	150.00	
Providence, First	336.00	
Providence, East	44.50	
Providence, Mediator	250.00	
Valley Falls	40.00	
Woonsocket	340.00	
		1,205.50
Texas:		
Harlingen	1.00	1.00
Vermont (quota $500):		
Barnard	6.00	
Bellows Falls	48.00	
Brattleboro	30.65	
Concord	30.00	
Derby Line	36.00	
Ludlow	4.00	
Morrisville	52.00	
Jacksonville	2.37	
Northfield	7.50	
Richmond	18.00	
Rutland	18.03	
Rutland S. S.	10.00	
Rochester	45.00	
St. Johnsbury	5.00	
St. Johnsbury Center	5.00	
Tunbridge	3.00	
Washington	4.36	
Springfield	3.00	
Springfield S. S.	7.00	
Williamsville	5.00	
Wilmington	24.00	
		363.91
Washington		
Tacoma S. S.	5.00	5.00
Wisconsin:		
Honey Creek	5.00	
Markesan	21.88	
Racine	20.00	
Stoughton	10.00	
		56.88
National Y. P. C. U.		600.00
Japan Funds		1,172,63
Total		$12,040.20

Some Worth-While Books

Far to Seek. By Maud Diver. $2.00

Nevil LeRoy Sinclair—Roy for little—goes far to seek the priceless pearl of life happiness, and finds it at last near at hand, as many another has done.

He is a fortunate youth, this son of Sir Nevil Sinclair and Lilamani, descendant of Rajput chiefs, "in her soft-colored silks and saris, her bangles and silver shoes . . . the very most beautiful being in the world," who makes Bramleigh Beeches a heaven on earth for her artist husband and little group of children. She has the happy inspiration to teach the children herself, and they, with Tara Despard, an apple-blossom girl, spend long mornings in the open while she reads wonderful stories after lessons, most distasteful to Aunt Jane Roscoe, "as worthy and unlikable a woman as ever organized a household to perfection and alienated a whole family."

The great beauty of their childhood colors and sways their whole lives. We follow Roy through school and college, war, and India, and home again to the "beautiful marry" of which as a child he dreamed, and perfect happiness, save only for the absence of his mother, who has "passed into the Next Door House too soon." And we are conscious of a lovely atmosphere, of people whom it is good to know, and of a deep knowledge of India.

Rilla of Ingleside. By L. M. Montgomery. Frontispiece, picture jacket. $2.00.

"Wherever Rilla Blythe was, there was laughter." She is the daughter of "Anne of Green Gables" and Dr. Blythe, in Glen St. Mary. The other members of the family are Nan and Di, Jem, Walter and Shirley, also Susan Baker, "one half angel and the other half good cook," a character who makes pungent comments on governments and events; Dr-Jekyll-and-Mr.-Hyde, "Doc" for short, a cat of dual personality and fearsome possibilities; and Dog Monday, "a plain dog," so called because he came on that day and Walter chanced to be reading Robinson Crusoe. And Gertrude Oliver, the school-teacher, has been admitted to the happy circle.

The story begins with a dance at Four Winds Light—Rilla's first, for she is only fifteen—and in the midst of it the room suddenly grows silent and Jack Elliott says, "England declared war on Germany to-day."

Jem goes first, then Walter the poet, and last Shirley; and Walter never comes back. The girls plunge into Red Cross work, and Rilla organizes a Junior Red Cross and adopts a war baby; and Dog Monday refuses to leave the station, meeting every train for four years till his dear master, Jem, comes home. Then there is great rejoicing, and Rilla answers an important question put to her by a tall captain in khaki by saying in her old childish lisp, "Yeth."

To Let. By John Galsworthy. $2.00.

This is the romance of Fleur, the daughter of Soames Forsyte and his "treasured possession," and Jon, son of Jolyon Forsyte, the respective families being separated by a feud, with the usual result.

They meet quite by chance in a picture gallery, and it is love at first sight. At the same time Michael Mont brings himself to the notice of Soames Forsyte, is asked to Mapledurham to see the pictures, and falls in love with Fleur. Jon's mother takes him to Spain, hoping to divert his mind from Fleur—again the usual result.

The lovers do not know the story of the feud, but at last find it out, and decide that they must part. Fleur marries, and Jon goes to Canada to make a home for his mother after Jolyon's death, and Robin Hill is To Let.

So ends the Forsyte Saga.

Young People's Christian Union

DIRECTOR'S DATES

Oct. 9, morning, Henderson, N. Y.
Oct. 9, evening, Watertown, N. Y.
Oct. 10, Little Falls, N. Y.
Oct. 14-16, Kentucky Convention, Fruit Hill.
Oct. 17-23, General Convention, Detroit, Mich.
Oct. 29-30, Mass. Y. P. C. U. Convention, Springfield.

* *

TWO STATE CONVENTIONS

It is fortunate that the New England states are small, for it makes possible attendance at two State Conventions on succeeding days, if not on the same day. I have just returned from the Maine and New Hampshire Conventions, which met at the same time, but fortunately the Y. P. C. U. part of the programs did not overlap.

Maine has made substantial progress in the past year, largely the result of the setting of certain definite aims for the work at the Belfast Convention a year ago. Only two or three of these aims were actually attained, but much more was done along the other lines than would have been done without them. Three young men were sent into the ministry; six new Senior Unions and several Junior Unions were organized; the total membership in the state was substantially increased; there was a fifty per cent gain in the number of *Onward* subscribers, and a similar increase in missionary contributions; fifty-seven young Maine people attended the Y. P. C. U. Institute at Ferry Beach, and a beginning was made in raising a permanent administrative fund.

Similar definite aims, and more difficult ones, were adopted for the coming year. This has come to be a generally accepted policy among the State Unions, for New Hampshire followed Maine's example in this particular.

Let the Young People Work

But the most important fact in both these Conventions was that the young people themselves were the delegates, which is remarkable, inasmuch as both gatherings were held on school days, the young people themselves were elected to office, and there was the zeal and enthusiasm of youth in all the business transacted.

The new state presidents are too young to be trusted with so much responsibility, some people would say. Only the year's work can confirm or refute that opinion. But certainly there is much in the history of the Y. P. C. U. to show that such experiments are not uniformly fatal; indeed, it might be shown that there has been greater progress made under the enthusiasm of young and untried leadership than with the more cautious and conservative officers who have sometimes been selected.

It is worth the while of the Church to encourage such experiments, for with their success the Church will have the kind of leaders that it needs, having that all too infrequent combination of qualities, experience and enthusiasm.

A New Church

The church in Waterville, Maine, where Rev. C. A. Knickerbocker is minister, and which acted as host for the State Convention, is one of the few of any denomination which have had to enlarge their seating capacity to accommodate the congregations. At the same time extensive rebuilding in the vestry was done, giving the church a plant in which the best of work can be done. This was my first visit, so I am unable to make comparisons, but I know that every visitor was delighted with the cheery and homelike, and yet worshipful, appearance of the entire building. We are all richer because of what has been done in Waterville.

* *

CHURCH SUPPERS

This Maine and New Hampshire trip gave me an unusual experience: I have had four church suppers in three days. To be sure, one of them was served at noon, but the tickets said "Supper" and the only difference from a real supper was in the time of day. One of these was in Waterville, Maine; two in Nashua, N. H.; and the fourth was in the place where I send letters home: Arlington, Mass.

I do not know whether there is any immediate connection with our theology or not, but everywhere I have been, Universalist women are famed for the quality of their church suppers. Once in Oshkosh, Wis., when the ladies of our church there were serving suppers during the meeting of the State Teachers' Association, one of the teachers from out of town was heard to remark, "Well, Universalists may not be orthodox, but they serve a good Christian supper." That is the way I feel after these last three days' experience.

The church supper is an institution. Economically it is impossible to justify it. I doubt if there was ever a "good Christian supper" served which turned into the treasury of the society an amount equal to that which might have been realized had each donor given in cash what she gave in supplies, and had spent the time given in income-producing work, and contributed that amount of money with the other. Usually a church supper is an economic loss, but so are many other of the good things of life.

Whatever it may be economically, it is a profitable enterprise socially and spiritually. Christianity is a fellowship, much more than it is a body of doctrine or an ecclesiastical organization. These affairs promote this acquaintance and fellowship. They preserve, doubtless, something of the spirit of the early Christian agape. And if "flesh helps soul" as Rabbi Ben Ezra insists, then these occasions that meet our physical and social needs minister albeit indirectly to our souls. A good Christian supper helps to make one a good Christian.

* *

THE CONSUMMATE OPTIMIST

Walking over Beacon Hill from the North Station to the office I overtook the most perfect optimist I have ever seen. She was perhaps ten years old, dressed as are many others in the North End, and living, doubtless, where the ease and comforts of life are little known. She had met with an accident and her arm was held rigidly in a brace, the fore-arm in a perpendicular position. An acquaintance spoke to her while I was within hearing, and I heard her answer, "I only have to keep it that way four months more." Now I know why they call that Joy Street. No wonder Jesus said, "Except ye turn and become as little children ye shall in no wise enter into the Kingdom."

Stanley Manning.
Director of Young People's Work.
Boston, Sept. 29.

* *

For the Quiet Hour

Who is so safe as we?
We have found safety with all things undying,
The winds, and morning, tears of men and mirth,
The deep night, and birds singing, and clouds flying,
And sleep, and freedom, and the autumnal earth.
We have built a house that is not for Time's throwing,
We have gained a peace unshaken by pain forever.
War knows no power. Safe shall be my going,
Secretly armed against all death's endeavor,
Safe though all safety's lost; safe where men fall;
And if these poor limbs die, safest of all.

Rupert Brooke.

It is commonplace that we can not answer for ourselves before we have been tried. But it is not so common a reflection, and surely more consoling, that we usually find ourselves a great deal braver and better than we thought. I believe this is every one's experience; but an apprehension that they may belie themselves in the future prevents mankind from trumpeting this cheerful sentiment abroad. I wish sincerely, for it would have saved me much trouble, there had been some one to put me in a good heart about life when I was younger; to tell me how dangers are most portentous on a distant sight; and how the good in a man's spirit will not suffer itself to be overlaid, and rarely or never deserts him in the hour of need.

Stevenson.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

W. M. A. OF VERMONT AND QUEBEC

The twenty-seventh annual Convention of the Women's Missionary Association of Vermont and Province of Quebec was held in the Universalist Church at Brattleboro, Vt., Aug. 30, at 2 p. m. Devotional exercises were conducted by Rev. F. O. Hokerk of Barre. Prayer was offered by Rev. C. A. Simmons of Washington.

The president, Mrs. George F. Fortier, then took the chair, and the Convention was declared open for business. After the reports of the secretary and treasurer, the departmental chairman gave their reports, all but three being present, and two of these sent reports that were read by the secretary.

The Mission Circle presidents then gave their reports for the year. All but two of the ten Circles in the state were reported. After the singing of a hymn, a very interesting address was given by the president, Mrs. Fortier. Mrs. Katherine B. Haskell was then introduced and spoke briefly of the work in the South.

Rev. Nelson Lobdell was also called to the platform and gave an interesting talk on his work in Japan.

After the reports of the session committees the following officers were elected: President, Mrs. George F. Fortier, Morrisville, Vt.; vice-president, Mrs. E. H. Akley, Brattleboro, Vt.; secretary, Miss Martha A. Jenness, St. Johnsbury, Vt.; treasurer, Miss Rena A. Paul, Granville, N. Y.; trustees, Mrs. R. F. Johonnot, Bellows Falls, Vt., Mrs. F. O. Hokerk, Barre, Vt., Mrs. A. M. Sherman, Williamsville, Vt. The meeting was then adjourned

Martha A. Jenness, Secretary.

* *

BOOKS WANTED

Dear Mrs. Wilkins:

I appeal to any and all who have new or old Universalist books who would like to contribute them to mission work in my field in North Carolina. I have many calls that I can not supply out of my own library or my own purse. The list I offer is not exhaustive. I shall be glad of any books that will help to spread our faith. The following list is especially adapted to my needs, and might be extended.

Dr. Hanson: Bible Proofs, Bible Threatenings.

Dr. J. C. Adams: Short Studies in the Larger Faith and Ballou's "Atonement" edited.

Dr. J. G. Adams, Dr. Nye, and Dr. Williamson and others: Booklets or tracts of our church and faith.

Dr. Betts: Philosophy of Universalism.

Dr. Fisher's Brief History.

Professor Tousey's Discussion with Dr. Abbott.

Dr. Skinner's Implications of Universalism.

R. S. Kellerman,
106 *Lynch St.,*
Durham, N. C.

A GOOD PROGRAM AT CHICAGO

The Chicago Institute was held according to schedule with a program crowded with wit and wisdom. And there will be another next year in the same city or in some other convenient location in the Mid-West.

There was no disappointment regarding the faculty; but, for reasons that are readily understood, there was considerable disappointment about the student body. The attendance was less than that of last year. This does not mean, however, that the institutes have lost their attraction for the workers in the Middle States. We shall make all the greater effort for 1922, offering a worth-while program and being certain that it will be appreciated. Already the energetic State Board elected at Galesburg is advertising the institute for next year.

* *

THE SILENT INFLUENCE OF PICTURES

This is the title of a new tract being issued jointly by the General Sunday School Association and the Massachusetts State Association. It is by Miss Elizabeth Lawrence Randall, preceptress of Dean Academy, and it gives the results of her successful experience in providing for the Sunday school the works of art that help to teach the Gospel. The tract will be for free distribution.

* *

THINK ABOUT THE ARMENIAN OFFERING

Christmas is coming. It is safe to say that nearly every school in the Universalist Church will have at that time another special offering for the benefit of the Armenian orphans. It is safe to say also that the amount given will be not less, but larger than those of previous years. The Near East Relief promises that the literature will be sent out this year earlier than in previous campaigns, so that every school will receive it in ample time for use.

* *

NEW OFFICERS

All hail to the recently elected officers of the State Associations. There is work for them to do, hard work and lots of it. We know that they "have a mind for it" and we assure them that the General Association is with them twenty-four hours a day and three hundred and sixty-five days a year.

The Illinois board is as follows: President, Rev. Lucy W. Markley, of Stockton; vice-president, Rev. R. D. Cranmer, of Urbana; secretary, Mrs. Della E. Seward, of Peoria; treasurer, Mr. Andrew Barr, of Urbana.

And up in New Hampshire the following officers have been chosen: President, Rev. H. H. Niles of Concord; vice-president, Mr. Edwin Morey, of Nashua; secretary, Mrs. George F. Stevens of Kingston; treasurer, Miss Elsie Gaskin, of Derry.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

THE TEMPERANCE DEPARTMENT

1. Our Superintendent has sent to every school a copy of the Lincoln-Lee plan for observing World's Temperance Sunday.

2. Within a few days he will send to all schools a new and complete Temperance Department folder.

* *

FACING TOWARD AMERICA

After more than a year of faithful and efficient service in the Near East, Miss Ruth Woodis, our volunteer from Worcester, Mass., is planning to return to her home. This cablegram has just been received:

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The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

W. M. A. OF VERMONT AND QUEBEC

The twenty-seventh annual Convention of the Women's Missionary Association of Vermont and Province of Quebec was held in the Universalist Church at Brattleboro, Vt., Aug. 30, at 2 p. m. Devotional exercises were conducted by Rev. F. O. Hokerk of Barre. Prayer was offered by Rev. C. A. Simmons of Washington.

The president, Mrs. George F. Fortier, then took the chair, and the Convention was declared open for business. After the reports of the secretary and treasurer, the departmental chairman gave their reports, all but three being present, and two of these sent reports that were read by the secretary.

The Mission Circle presidents then gave their reports for the year. All but two of the ten Circles in the state were reported. After the singing of a hymn, a very interesting address was given by the president, Mrs. Fortier. Mrs. Katherine B. Haskell was then introduced and spoke briefly of the work in the South.

Rev. Nelson Lobdell was also called to the platform and gave an interesting talk on his work in Japan.

After the reports of the session committees the following officers were elected: President, Mrs. George F. Fortier, Morrisville, Vt.; vice-president, Mrs. E. H. Akley, Brattleboro, Vt.; secretary, Miss Martha A. Jenness, St. Johnsbury, Vt.; treasurer, Miss Rena A. Paul, Granville, N. Y.; trustees, Mrs. R. F. Johonnot, Bellows Falls, Vt., Mrs. F. O. Hokerk, Barre, Vt., Mrs. A. M. Sherman, Williamsville, Vt. The meeting was then adjourned

Martha A. Jenness, Secretary.

* *

BOOKS WANTED

Dear Mrs. Wilkins:

I appeal to any and all who have new or old Universalist books who would like to contribute them to mission work in my field in North Carolina. I have many calls that I can not supply out of my own library or my own purse. The list I offer is not exhaustive. I shall be glad of any books that will help to spread our faith. The following list is especially adapted to my needs, and might be extended.

Dr. Hanson: Bible Proofs, Bible Threatenings.

Dr. J. C. Adams: Short Studies in the Larger Faith and Ballou's "Atonement" edited.

Dr. J. G. Adams, Dr. Nye, and Dr. Williamson and others: Booklets or tracts of our church and faith.

Dr. Betts: Philosophy of Universalism.

Dr. Fisher's Brief History.

Professor Tousey's Discussion with Dr. Abbott.

Dr. Skinner's Implications of Universalism.

R. S. Kellerman,
106 *Lynch St.,*
Durham, N. C.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

THE TEMPERANCE DEPARTMENT

1. Our Superintendent has sent to every school a copy of the Lincoln-Lee plan for observing World's Temperance Sunday.

2. Within a few days he will send to all schools a new and complete Temperance Department folder.

* *

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A GOOD PROGRAM AT CHICAGO

The Chicago Institute was held according to schedule with a program crowded with wit and wisdom. And there will be another next year in the same city or in some other convenient location in the Mid-West.

There was no disappointment regarding the faculty; but, for reasons that are readily understood, there was considerable disappointment about the student body. The attendance was less than that of last year. This does not mean, however, that the institutes have lost their attraction for the workers in the Middle States. We shall make all the greater effort for 1922, offering a worth-while program and being certain that it will be appreciated. Already the energetic State Board elected at Galesburg is advertising the institute for next year.

* *

THE SILENT INFLUENCE OF PICTURES

This is the title of a new tract being issued jointly by the General Sunday School Association and the Massachusetts State Association. It is by Miss Elizabeth Lawrence Randall, preceptress of Dean Academy, and it gives the results of her successful experience in providing for the Sunday school the works of art that help to teach the Gospel. The tract will be for free distribution.

* *

THINK ABOUT THE ARMENIAN OFFERING

Christmas is coming. It is safe to say that nearly every school in the Universalist Church will have at that time another special offering for the benefit of the Armenian orphans. It is safe to say also that the amount given will be not less, but larger than those of previous years. The Near East Relief promises that the literature will be sent out this year earlier than in previous campaigns, so that every school will receive it in ample time for use.

* *

NEW OFFICERS

All hail to the recently elected officers of the State Associations. There is work for them to do, hard work and lots of it. We know that they "have a mind for it" and we assure them that the General Association is with them twenty-four hours a day and three hundred and sixty-five days a year.

The Illinois board is as follows: President, Rev. Lucy W. Markley, of Stockton; vice-president, Rev. R. D. Cranmer, of Urbana; secretary, Mrs. Della E. Seward, of Peoria; treasurer, Mr. Andrew Barr, of Urbana.

And up in New Hampshire the following officers have been chosen: President, Rev. H. H. Niles of Concord; vice-president, Mr. Edwin Morey, of Nashua; secretary, Mrs. George F. Stevens of Kingston; treasurer, Miss Elsie Gaskin, of Derry.

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PERSONAL

In our last number we published a notice of the death of Martin James Long, of Towanda, Pa. Unfortunately the name

was misspelled as "Lang." Of course all the friends of this well-known man, who has been such a vital factor in our Church in Pennsylvania, will instinctively make the correction, but having known him personally and in his church relations, we desire to place the name of "Long of Pennsylvania" high up on our roll of honor.

Georgia

Comer.—At the invitation of the minister of the Baptist church to occupy his pulpit, Rev. A. G. Strain preached to a good-sized congregation. After the service one young lady was received into membership, requesting that her name be enrolled upon the Canon church book. Mr. Strain has promised to come to Comer again and to deliver a series of sermons.

Illinois

Chicago.—Rev. C. A. Polson, pastor. Four delegates, including the pastor, were present at the State Convention at Galesburg. Mr. Holly of our church was re-elected trustee of the Convention. The initial meeting of the Ladies' Aid was an unqualified success. Twenty-one were present and happy to begin the work again.

Kansas

Junction City.—Rev. Fred A. Line, pastor. The Sunday school pageant, "God is Love," arranged by Mrs. George Miller of Hutchinson, was presented in our church Sunday, Sept. 25, at the regular hour for service, before a congregation which filled the church. Helen Line was director, also taking the part of the Spirit of Nature. She was assisted by Mrs. Marvin Bradford and the choir. The pageant was pronounced one of the most beautiful and impressive services ever held in the church. We recommend it to churches which are desirous of getting the message of Universalism across to the people in an effective manner.

Massachusetts

Brookline.—Rev. Charles Conklin, D. D., pastor. On Sept. 30, Dr. Conklin gave the first of a series of twelve weekly lectures on Liberal Christian Faith, "The Present Need of Definite Forms of Religious Faith." In these lectures, he will stress the two fundamental principles presented in modern religious teaching—the Fatherhood of God and the Brotherhood of Man.

Minnesota

St. Paul.—Rev. Charles H. Vail, D. D., pastor. On Sept. 16 Universalists of this city and Minneapolis gathered to welcome Dr. Vail, who comes to us from the Church of Good Tidings, Brooklyn, N. Y. Mayor Hodgson gave an address of welcome, expressing great interest in the work of the church. Greetings from the clergy were extended by the pastor of one of the leading Presbyterian churches, Dr. James W. Bean. The charge to the parish was given by the Rev. F. M. Elliot of the Unity Church (Unitarian) and the charge to the pastor by the Rev. Thomas J. Farmer of Tuttle Church, Minneapolis. Music, both by the quartette and by the congregation, added to the interest of the occasion, and the splendid enthusiasm with which all entered into the spirit of the affair promises well for the success of the new pastorate.

New Hampshire

East Jaffrey.—Rev. M. L. Cutler, pastor. In our parish four miles from the church there live Mrs. M. B. Underwood, eighty-eight years old, and her daughter, both widows and unable to attend church, though the family have been loyal supporters of the church for many years. So one Sunday this summer, the church went to them. Automobiles helped to transport the congregation of 102, and the regular church service was held under the grand old maples before the house, which is 124 years old, neighbors, friends and summer people assisting. A basket lunch was afterward served, and a social time enjoyed by all in renewing old acquaintances and forming new ones. It was a happy day for the hostess and for the guests as well, and we all hope it may be repeated.

Ohio

Conover.—Rev. J. B. Fosher, pastor. Mr. and Mrs. N. W. Cady, who for many years have been members of this church, celebrated their sixtieth wedding anniversary at their home. Sept. 15. They were married in the Lutheran church in St. Paris, Ohio, in 1861, and the next day Mr. Cady went away to fight in the Civil War. Nearly one hundred people, nearly all of whom were relatives of the family, attended the anniversary celebration. In the early evening a dinner was served, and later on refreshments of ice-cream and cake. All enjoyed the festivities, but none more than the happy host and hostess.

Vermont

Concord.—Rev. C. F. McIntire, pastor. Since the August vacation congregations have been encouraging, a hopeful feature being the proportionately large attendance of men. Twelve committees are appointed at the beginning of the year, one for each month, to arrange for suppers, entertainments and socials. July's committee had a food sale. In August the young ladies netted $28 from an ice-cream festival. A salad supper was held in September. The annual fair will be held Oct. 12. In answer to the request of the Vermont School authorities to observe school week, Mr. McIntire preached Oct. 2 on "Character Building in the Public Schools." Plans are being made for Rally Day. A splendid response is being made to the efforts of the pastor.

* *

BOSTON MINISTERS' MEETING

The opening ministers' meeting at Ballou Hall, 359 Boylston Street, Boston, Sept. 26, was well attended. The Rev. G. E. Huntley, D. D., conducted the devotional service. The speaker of the morning was J. Albert Robinson of Canton, Mass., on the subject, "Am I My Brother's Keeper?" Mr. Robinson is connected with a large firm of Safety Engineers, and made a strong plea for the preservation of life from accident. His talk was all the more timely in view of the fact that Boston was observing "No-Accident Week."

The meeting of Oct. 3 was a union of all the churches, in charge of the Federation of Churches.

* *

MURRAY GROVE RESULTS 1921

The House Committee reports on the whole a successful year. To realize enough money for the upkeep of Murray Grove, we must make use of it to its capacity during the summer season. At least $2,000 must be collected annually.

This year $2,997.93 was received from guests, and with expenses deducted, a balance of $767.31 was left. For the support of a girl in the Blackmer Home $111.35 was raised, the Fair Committee raised $683.21, the Birthday Committee had $175 and offerings from church services amounted to $67.20.

The Sunday services were of high order, the evening conferences were exceptional and the two Institutes were most worth while. A number of guests of other denominations were present.

We hope next year to have one hundred and fifty guests with us during the season. Come and take advantage of the opportunities that await you at Murray Grove in 1922!

C. E. Petty, Chairman.

* *

OPENING AT LOMBARD

Lombard College opened Sept. 13 under conditions which pleased not only the trustees and faculty but the large body of old students who returned to greet an entering class of considerably over a hundred. When Dr. Tilden went to Lombard five years ago and found a student body of about one hundred, he promised himself and his trustees that in five years there would be two hundred and fifty students at the college in the arts and science courses and perhaps another hundred in the conservatory and extension courses. They placed a limit at two hundred and fifty, which they considered an ideal number for a small college. This limit has been reached and the faculty and trustees will now devote their entire energies to the continuance of improving the curriculum and equipment of the college, adding to its financial resources and assisting worthy students.

The new athletic stadium given by Mr. C. C. Yawkey of our Wausau, Wis., church has been completed and was opened at the first football game Oct. 1. The Tompkins Science Hall, the gift of Nelle Tompkins Ross and her sister Ethel Tompkins Clayberg, two loyal Universalists, is under construction and will be finished Feb. 1. A new faculty house is being

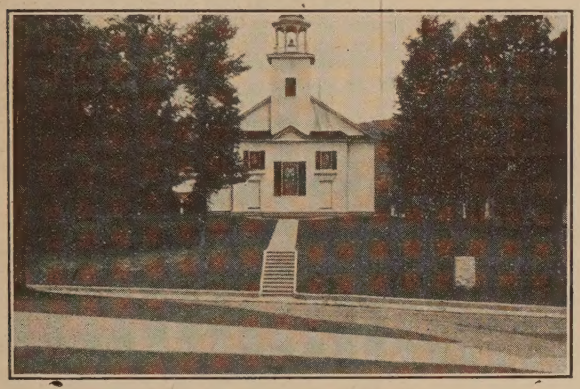
built to accommodate the two new members who come this year.

The college entertained the Illinois Convention for a half day, sending them away most enthusiastic over what they had seen. It is going to be a happy, prosperous year in every department.

* *

A COUNTRY CHURCH

The Universalist Church at South Strafford, Vt., stands at the entrance to the cemetery of the town. The land was originally sold by an individual in lots and his responsibility ceased with the transaction. There was no organization to keep the cemetery in part or as a whole.



The church, being about as live an organization as there was in the town, and interested because of the situation of its building, began to take care of the cemetery, and this good work prompted people to give and leave money to the church for the care of certain lots and for the property as a whole. The church fulfills its trust and now, after ten years of such work, controls the whole cemetery. Many of the lot owners have deeded their lots to the church, the church has bought up all unsold land, and it is expected that the state legislature will pass a special act declaring the cemetery the property of the church. Lawyers consulted say that in a short time, by the "right of possession and care," the church will legally possess the yard.

Experts declare that the cemetery is now one of the best kept small town graveyards in New England.

The care of the cemetery has prompted the church people and friends to so repair and keep the church yard and building that it has become the cathedral for the district and a shrine for the surrounding country.

Harry F. Fister.

* *

THE SEASON OF 1921 AT FERRY BEACH

Ferry Beach is not simply a place down in Maine by the sea, with a wonderful beach and beautiful woods and country. It is a growing spiritual force in the life of Universalsm. With so many Canadians in attendance, its meetings have outgrown the term 'National Summer Meetings," and have become international.

The fifty new rooms and increased tenting facilities, added this year, could not accommodate all the guests. Many had to go to neighboring cottages and hotels. From many states they came, Ohio having the most representatives from any distant state. Massachusetters came in greatest numbers, and other New England states were well represented. The total registration was 566.

The Women's National Missionary Association, the Young People's Christian Union, and the General Sunday School Association held splendid institutes. Sunday services were of high order, with many distinguished speakers. The recreation work, under the direction of Ruth Owens of Ohio, made all enjoy themselves to the utmost in the hours of leisure.

The business of the Association has always been conducted harmoniously and the annual meeting was no exception. Two thousand dollars was donated to the work by the General Convention and generous friends contributed to the fund. No more fitting memorial to the heroes of our faith could exist than this institution at Ferry Beach, which lives to perpetuate the faith so dear to them. It should receive the wholehearted support of the denomination.

W. R. Rowland.

* *

Notices

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the New England Passenger Association, Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H E. Williams, 1330 Belmont St., Washington, D. C.

Georgia, J. M. Rasnake, 500 Confederate Ave., Atlanta, Ga.

Illinois, H. G Spurgin, Masonic Temple, Urbana.

Indiana, O. Mosely, Peru.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

New York Metropolitan District—Herbert E. Muller, 766 McDonough St., Brooklyn.

North Carolina, L. M Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Pennsylvania, C. W. Gabell, Jr., 133 South 12th St., Philadelphia.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

Wisconsin, Charles H. Wagner, 508 First St., Wausau.

* *

PASSENGER ASSOCIATIONS GRANTING REDUCED RATES TO DETROIT CONVENTIONS

The following Passenger Associations have granted a reduced rate of one fare and one-half for the round trip on the Certificate Plan, tickets being on sale on dates indicated below:—

New England Passenger Association: Covering all of the New England states. Selling dates Oct. 13-21 inclusive.

Trunk Line Association: Covering New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia, West Virginia (east of Wheeling, Parkersburg and Kenova). Selling dates: Oct. 13-21 inclusive.

Central Passenger Association: Covering territory west of Buffalo and Pittsburg, north of the Ohio River to Chicago and St. Louis. Selling dates: Oct. 14-22 inclusive.

Southeastern Passenger Association: Covering territory south of Washington, D. C. and Ohio River, east of the Mississippi. Selling dates: Oct. 13-21 inclusive.

Western Passenger Association: Covering territory including stations in Colorado, Idaho, Illinois, Iowa Kansas (except points on and east of St. Louis—San Francisco Railway, Kansas City, Mo. to Baxter, Kan., via Girard and Cherokee, Kan.), Missouri (points on and north of Missouri Pacific Railroad, St. Louis to Labadie thence Chicago, Rock Island and Pacific Railway, Labadie to Kansas City, Mo.), Minnesota, Montana, Nebraska, North Dakota, northern Michigan, South Dakota, Utah, Wisconsin, and Wyoming. Selling dates: Oct. 14-22 inclusive from Illinois, Hannibal and St. Louis, Mo., and Keokuk, Ia.; Oct. 12-20 inclusive from all other points.

For any additional information regarding transportation write to the Transportation Agent for your State (see lists in recent issues of the *Universalist Leader*) or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

* *

HOTEL ACCOMMODATIONS AT DETROIT

All European Plan

Statler Hotel, Headquarters for Convention: Single with shower, $3 and $3.50. Single with bath, $4 to $7. Double bed with shower, $5. Twin beds with shower, $5.50. Double bed with bath, $6 to $9.50. Twin beds with bath, $7 to $10. Four persons, three beds, $10 to $12. Five persons, five beds, $12.50. Six persons, six beds, $15.

Hotel Tuller: Single without bath, $2.50. Single with bath, $3 up. Double with bath, a few at $4.50, rest $5 up.

Hotel Charlevoix: Twenty two-room suites with bath. Two persons to suite, $3.50 each or $7 for two. Three persons $7.50 for suite. Four persons $8 for suite. Six persons $9 for suite.

The above are all at Grand Circus Park.

Cadillac: Single without bath, $2 and $2.50. Single with bath, $2.50, $3, $3.50, $4. Double without bath $3, $3.50, $4. Double with bath, $5.50, $6, $7, $8. Twin beds with bath, $5.50, $6, $7, $9. Parlor, twin beds and bath, $8, $9, $10.

Wolverine: $3 and up single. $4.50 up double, all with bath.

Plaza: Single, $2.50 up; double, $3.50 up, with bath.

Henry Clay: Single with water, $1.50. Single with shower, $2. Single with bath $2 and $2.50. Double, $3 and $3.50. Twin beds, $4.

Dixie Land: Single with water, $1.50 and $2. Single with bath, $2.50. Double, $2.50 without bath. Double $3.50 with bath.

Library Park: Single $1.25, $1.50, $2. Double, $2, $2.50, $3.

Last six are near Grand Circus Park.

Hotel Fort Shelby: $2.50 up.

This is a new hotel somewhat farther from the church, but close to Pere Marquette and Wabash and Penn station.

Nearer the church are:

Hotel Borowood: $3 up with bath.

Hotel Addison, $2 50 up.

The Elms: Homelike family hotel. Single $1.25, $1.50. Double, $2.50. Large rooms for 3, 4 and 5 or more persons at $1.25 a person.

A few rooms may be had in private houses at $1 and $1.50 per day. First come, first served.

Those desiring rooms are requested to make reservations as soon as possible. Tell us just what you want. Specify date of your arrival and how long you want the rooms. Let us know how much you want to pay and maximum you will pay. If you leave selection of rooms to us state if you prefer hotel to house or *vice versa*. Do you wish to be close to the church or is that immaterial?

Give all details you can to make sure you are placed as you wish to be.

Address all communications relative to rooms or other convention matters to

Universalist Church Secretary,
4605 *Cass Ave.,*
Detroit, Mich.

* *

GENERAL SUNDAY SCHOOL ASSOCIATION

Official Call

The ninth annual Convention of the General Sunday School Association of the Universalist Church will be held at the Church of Our Father, Detroit, Mich., on Monday, forenoon and evening, Oct. 17, and Tuesday evening, Oct. 18, 1921. The meeting will be for the election of officers and for the transaction of any other business not requiring constitutional amendment. A Sunday school institute will be held on Saturday, Sunday and Monday, for all attendants and on Tuesday for all but ministers.

Carl A. Hempel, Secretary.

* *

NEW ENGLAND TRANSPORTATION TO DETROIT

Word has just been received that the New England Passenger Association has granted a reduced rate of one fare and one-half from all New England points to the Detroit Conventions. This is contrary to the first announcement which was made, and the change should be noted. Tickets will be issued on the Certificate Plan as for other sections of the country and will be on sale Oct. 13-21, inclusive.

New England ministers can use Clergy Permits for one-half fare from Albany to Detroit and return, paying full fare from their home stations to Albany and return. Special instructions about purchasing tickets this way will be sent on request.

The best train for Detroit from New England is the Wolverine on the Boston & Albany R. R., leaving Boston, South Station, at 2.10 p. m., Worcester at 3.25 p. m. and Springfield at 4.45 p. m. daily, reaching Detroit at 7.40 a. m. the following day in time for the opening of the morning sessions. To reach Detroit in time for the Ministers' Meeting it will be necessary to leave Boston not later than 2.10 p. m. Monday, Oct. 17. If enough signify their intention of going on this train and reserve Pullman accommodations in advance, special cars will be put at our disposal.

For further information in regard to rates and details write to your state transportation agent or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

* *

GENERAL CONVENTION TRUSTEES' MEETING

The Board of Trustees of the General Convention will meet in Detroit, Michigan, Monday, Oct. 17, at 2 p. m. to receive reports and transact any other business which may come before the meeting. Matters for the attention of the Board should be sent to undersigned not later than Oct. 10.

Roger F. Etz, Secretary.
359 *Boylston St., Boston, Mass.*

* *

OFFICIAL CALL

The forty-third Convention of the Women's National Missionary Association will be held in the Universalist Church in Detroit, Mich., on Wednesday, Oct. 19, 1921, for the receiving of reports for the two years past, the election of officers, and the transaction of such other business as may legally come before it.

Ethel M. Allen, Recording Secretary.

RESERVATIONS AT DETROIT

The Detroit Convention Committee requests reservations for rooms as early as possible for all who expect to attend. Another large Convention in the city at the same time as ours makes this imperative. Reservation of tickets for the Fellowship Supper on Tuesday, Oct. 18, at $1.50 each, should be made immediately. Address Universalist Church Secretary, 4605 Cass Ave., Detroit, Mich.

* *

MASSACHUSETTS Y. P. C. U. CONVENTION

Official Call

The thirty-second annual meeting of the Young People's Christian Union of the Universalist Church of Massachusetts, will be held at Springfield, Mass., beginning at 11 a. m., Saturday, Oct. 29.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

The proposed amendment to the Constitution, submitted at the Framingham Convention in 1920, providing for two year terms for all state officers, will be acted upon.

Beatrice Carr, Recording Secretary.

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

ONTARIO CONVENTION

The annual session of the Universalist Church of Ontario in Caanda will be held Monday and Tuesday, Oct. 17 and 18, in the Olinda Church and Parish House. All Universalists and friends are invited to attend.

This date was selected to enable those in attendance to visit the General Convention in Detroit on the same trip.

L. P. Jones, Pres.
Aymer Burk, Sec.

* *

MERRIMAC VALLEY CONFERENCE

The annual meeting of the Merrimac Valley Conference will be held in the Church of the Good Shepherd, Lawrence, Mass., Oct. 13. At 10.45 will be a song service, followed by a sermon by the Rev. Albert Willis Jefferson, D. D., on "Christian Fundamentals." At noon dinner will be served at thirty-five cents a plate. At 1.30 p. m., will be a business meeting and election of officers. At 1.45 the Rev. Frederic W. Perkins, D. D., will give an address, "The Law of Christ," and at 2.15, the Rev. U. S. Milburn, D. D., will speak on "The Triumph of Christ."

The public is cordially invited.

Clarence Guy Robbins, Pastor.

* *

INDIANA FELLOWSHIP COMMITTEE

The transfer of Rev. Almira Cheney has been received from the Illinois Committee of Fellowship and accepted by this Committee.

Pearl Patrick Mock, Secretary.

* *

INDIANA CONVENTION

The seventy-fourth annual Convention of Universalists of Indiana will convene in Muncie, Ind., Thursday, Nov. 3, at 1 p. m., for the election of officers and the transaction of such other business as may regularly come before it.

Pearl Patrick Mock, Secretary.

* *

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager.

NORTH BRANCH ASSOCIATION

The North Branch Association of Universalists will hold its annual meeting at Standing Stone, Pa., on Oct. 5. There will be a one day and evening session.

* *

Obituary

George Henry Best

The death of George Henry Best at his home in Orange, Mass., Aug. 21, came as a shock to those who knew him. He was planning to take an automobile trip with his wife and was apparently in the best of health, when he was stricken with a sudden shock which resulted in his death the following day.

Mr. Best was superintendent of the mechanical department of the New Home Sewing Machine Company. He has lived in Orange forty-two years, coming there from Connecticut. He was a member of the Knights Templars and kindred Masonic bodies.

Funeral services were conducted in the Universalist church at Orange, of which he has long been an attendant and a generous supporter, the Rev. Louis J. Richards officiating.

He is survived by his wife, a son, Walter H. Best, of Providence, R. I., and a brother and sister who live in Mitteneague, Mass.

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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

Hays requests criticism of his management of the P. O. Department. Burleson got it without asking.—*Greenville (S. C.) Piedmont.*

* *

"Lenine says he is disappointed in the Russian people." Probably thought they could live without eating.—*Toledo Blade.*

* *

People who can't get into Russia to study the situation might try going over Niagara in a barrel.—*Newark Ledger.*

* *

Every normal man has two great ambitions. First, to own his home. Second, to own a car to get away from his home.—*Life.*

* *

When a woman sees a man wilt his collar discussing her clothes she just laughs up where her sleeve used to be.—*Ann Arbor Times News.*

* *

A settlement worker was speaking of the relaxed moral standards that she found among the people in her district in New York—owing, she thought, to the upsetting conditions of the war period.

"One boy I knew," she said, "was recently sent to the reform school, and a neighbor was trying to console the lad's mother.

"'Yes,' said the mother, 'it is a shame. He was such a good boy, too. Everything he stole he used to bring right home to me.'" —*Youth's Companion.*

* *

William Lyon Phelps, of the English chair at Yale, has added a new mixed metaphor to his large and amusing collection. This addition is from one of the novels of W. L. George: "The cloud that tried to stab their happiness was only a false rumor whose bitter taste could not splinter the radiance nor dim the effervescence of their joy."—*Detroit Free Press.*

* *

"Didn't you know it is against the law to beg for money?" said the lady to the tramp at the back door.

"I wasn't goin' t' beg for no money, ma'am."

"It's just as bad to beg for bread."

"I wasn't goin' to beg for no bread, ma'am."

"What were you going to beg for then, pray?"

"Only for one o' your photographs, ma'am."—*London Opinion.*

* *

That Frenchman who says Americans can't appreciate tragedy should watch the grand stand when an outfielder drops an easy one.—*Cincinnati News.*

* *

Many a fellow who could not afford to help clothe a war orphan has money enough for a ringside seat.—*Indianapolis News.*

War or Peace?

THE conference to meet in Washington on November eleventh will be even more momentous than that which met at Versailles. Upon its action will largely depend the future of civilization and the weal or woe of humanity. What it does or does not do will be largely influenced by the atmosphere created by the reason and conscience of the American people. Have you studied the questions and issues involved? Do you want the best thought of our noblest leaders? Here are some of the books you ought to read. We shall be glad to furnish them to you at the publishers' prices, but if you do not wish to buy them, we ask you to get them from your public library.

Read Them Anyway

The Next War. By Will Irwin. Price $1.50. A book of facts. You may or may not accept its argument for peace. You can not afford to be without the information it contains.

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